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## HOSPITAL OF THE BLESSED DAVID, ST. MARY STREET, SWANSEA.

BY J. BUCKLEY WILSON, ESQ., A.R.I.B.A.

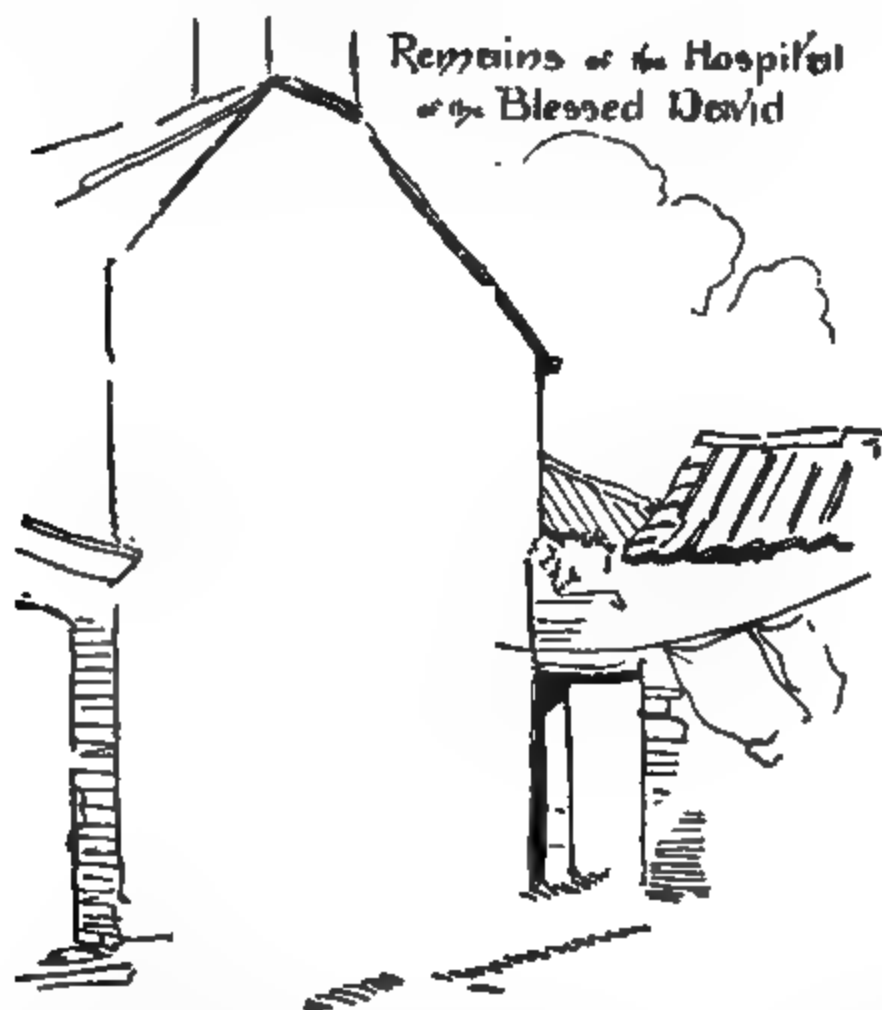
(*Read at Swansea, 26th August 1886.*)

I HAVE much pleasure in showing you the remains of that which once formed the Hospital of the Blessed David. A copy of the charter of the foundation and endowment of the Hospital by Henry de Gower, Bishop of St. David's in 1332, may be seen at the Royal Institution, Swansea, and is well worthy of the most careful perusal. But while you are here I wish specially to point out what constituted part or parts of the Hospital, and to convince you that these are undoubtedly their remains. I will quote a paragraph from a paper read at the Royal Institution by the late Colonel Grant Francis, F.S.A., in which he begins by saying "that Mr. Dillwyn mentions a tradition that the Hospital had a frontage in Butler Street, otherwise St. Mary Street; and the words of the foundation-charter positively confirm this." He adds, "and I believe I have discovered the very site in the present Cross Keys public house.

"Riding one day into the Castle Inn yard from Cross Street, I observed a gable of some old premises, and the outlines of arches, which struck me as similar in

character to those in Swansea Castle; but being walled up and thickly coated with white lime, a mason was employed to ascertain whether my impression was correct. On being cleared out we found in a very old and thick wall of native rubble-work, one double and one single trifoliated arch of the early part of the fourteenth century, of the same form and Sutton stone as some of those inserted by De Gower beneath the parapets of Swansea Castle."

Possibly many here will remember these words actually delivered. Now, in my opinion, the fourteenth century windows peculiar to De Gower are those of the *infirmorium*, or sick chamber.



In front, facing St. Mary Street, and running horizontally, east and west, was, I believe, the Hospital chapel. The charter relates that "the said master or warden of the said Hospital, and the chaplains for the time being, and the other poor persons dwelling therein,



as aforesaid, do celebrate (services) for the soul of our late Lord David, Bishop of St. David's," etc.

Upon examining the roof of this *infirmorium*, and removing a plaster-partition gaudily papered, I have discovered some early fourteenth century oak principals. They have the simple chamfer, the flat purlins, and notched ridge, the shoulders of collars being tenoned and secured by as many as four oak pins. The workmanship is rough, as all carpentry was at that period.

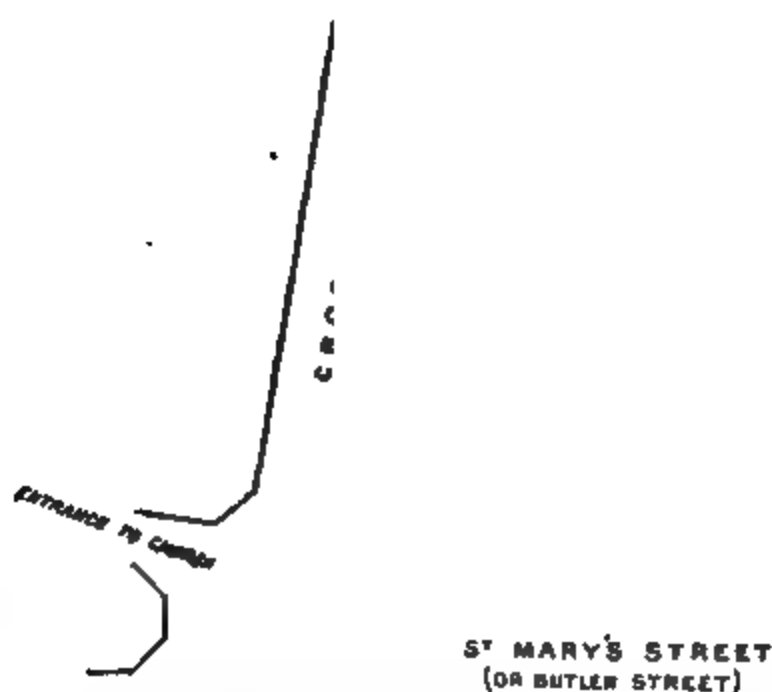
The part I believe to be the chapel has a similarly constructed roof; but the principals are not in such good order, the reason being that it is floored so high that there is hardly sufficient room for headway under the collars; consequently they have been cut away or scooped out, this room being used for a sleeping compartment in a common lodging-house.

The work has been much mutilated, but after taking away the present floor, to any one standing upon the original floor, the proportion and simplicity of the design of the roof, together with the massive masonry and deeply recessed windows, would have an appearance of grandeur and solidity.

The main buildings comprised in the plan of the Hospital of the Blessed David appear to have been an irregular quadrangle enclosing two garths, a brewhouse and kitchen, with domestic offices. Of the two garths, one was probably used as a kitchen or herb-garden for the laity; the other was set apart for the priests. The old fig-tree at present in the garden is most likely a scion of an older one, although these trees often attain a great age.

As I have said, the southern side of the present buildings appears to be occupied by the chapel and *infirmorium* already described, with offices under. At the south-west corner would most likely be the warden's and priests' lodgings; and in the building beyond, on the west side, I should place the refectory, it evidently having been open to the roof, a portion of which

is still existing, as in the other portion of the buildings. Under this, probably, would be the calefactory or general meeting room for talk, etc. To the northern side would be the kitchen. The brewhouse still retains traces of the flue. One of the flues (approximately the kitchen) is lined with flat stones. These are easily seen. A portion of a square shaft, having every appearance of a hoist, still remains.



Plan showing the Position of the Buildings comprising the Hospital of the Blessed David as existing in 1332. From existing Remains,—J. B. W.

I have traced now, with you, the undoubted outline of this very important semi-monastic establishment. I hope, if enabled to continue my researches, to trace the remains of still further buildings. There would appear to have been an entrance from the west side to the large garth; and near this is an aperture in the wall, which might be the buttery or serving window for giving out the doles, etc.

When Bishop Henry de Gower built the Hospital, in

1330, his vast diocese consisted of no less than 502 parishes. This institution was one of great importance, the warden possessing considerable power and authority. Early in the fourteenth century Bishop Henry de Gower appears to have settled two-thirds of the tithes of this parish on the Hospital of David, leaving only one-third for the vicar. In 1379 the parish of Oystermouth, with all its rights and appurtenances, was appropriated to the Hospital by Bishop Houghton, who was the fourth Bishop of the see in succession from De Gower. There were five wardens, the first being John de Acum, in the year 1334; the last, Richard Rawlins, in 1545.

It was dissolved in the first year of Edward VI, and granted to Sir George Herbert.

I must ask your pardon for having taken up so much of your valuable time in describing the position and details of the present remains, and saying so little relative to its foundation, charters, clerical and lay benefactors; but this history you can read at the Royal Institution, in the works of the late Lewis Weston Dillwyn and Colonel George Grant Francis, gentlemen by whose means and antiquarian knowledge many a Swansea relic has been preserved as a treasure to our town. The time may be at hand when street improvements will rapidly obliterate these few decayed walls and old oak timbers; but I trust the hand that touches them will be careful to preserve as much as possible. They are but a small legacy from the good and great Bishop Henry de Gower.

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I.—Charter of Foundation and Endowment of the Hospital of Swansea by Henry de Gower, Bishop of St. David's, A.D. 1332. (Harl. MS. 1249, fol. 204.)

"In the name of the most glorious and undivided Trinity of the Father, and of the Son, and of the Holy Ghost, Amen. We, Henry de Gower, by divine permission Bishop of St. David's, (1), confiding in the goodness of the Supreme Creator of (all) things, and (Giver of all) blessings, and on the grace of the same, who directs and disposes of the vows of departed men according to his own will: feeling truly, after the example of

the Samaritan who mercifully bound up the wounds of the half-dead (man) who fell among thieves, that such an one is to be relieved and succoured chiefly by works of piety; which thing certain Catholic Bishops and other faithful servants of Christ, considering with pious devotion, have in various parts of the world, out of their own estates and possessions, resolved to erect holy places to be for ever set apart for the maintenance of those celebrating divine rites, and of the poor, whose wholesome dispositions, of very truth, divinely inspired, We are, as it becomes us, desirous, with the utmost solicitude, to embrace and steadfastly follow. Lest priests, blind, decrepid, or infirm, and other poor men, in the bishoprick of St. David's be at any time destitute of food, and begging, to the scandal of the clergy and of the Church, We do, with the consent of our Lord the King of England, and of the Lord of the place, out of the lands and possession of our patrimony in Sweynes', and of others acquired, for the safety of our soul (and of the souls of) our predecessors and progenitors, found a certain Hospital to the honour of the Blessed David, Archbishop and Confessor, our Patron, for the support of six chaplains (six after the number six, which is a perfect numeral) for the celebration of divine services in the said hospital every day for ever, on behalf of the undermentioned living and deceased persons, and for the support of other poor chaplains and laymen deprived of bodily health, to be maintained in the said Hospital in Sweynes' aforesaid, on the lands, tenements, and revenues undermentioned. First, we give in perpetual and pure alms, and to the said Hospital assign, a tenement for the dwelling of the Master and Chaplains, near to the church of the Blessed Mary of Sweynes' aforesaid. Also thirteen burgages, whereof one was Robert Jordan's, beside the tenement which was formerly Master Walter de Penderton's, heretofore rector of the church of Sweynes' aforesaid; and another burgage which lies beside the tenement of Robert de Weston; and the half burgage which formerly belonged to Thomas Mareschall, and which lies contiguous to the tenement of Robert de Weston; and the half burgage which is situate in Fisher Street, beside the curtilage of John de Soper; and two burgages towards Tawey, which formerly belonged to Isabella of Neath; and one burgage which lies outside the gate of Harold, which belonged to the said Isabella; also one burgage formerly of John Harold, without Harold's Gate; likewise one burgage which was Peter de la Bere's, and which lies without the aforesaid gate; and one burgage which was Henry Jordan's, and which lies without the wall of Sweynes' aforesaid; and one burgage which was of our patrimony aforesaid, towards Tawey;

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and the half burgage which was John Batyn's, and which lies between the curtilage beside the wall of Sweynes' aforesaid; and the half burgage which was Thomas Dobyn's, without Harold's Gate; and eleven curtilages lying between the tenement which was formerly John Harold's, without Harold's Gate, on the south side; and two acres of William de Lock's on the north side, and abutting the walls of Sweynes' aforesaid, at one end towards the east, and the other end towards the King's highroad, towards the west, which contain three acres of lands, and thirty-two acres of arable land, with two wears in Sweynes' aforesaid, which were of our said patrimony, Walter de Pederton's, Thomas Perkyn's, Thomas de Sweynes', and Robert Jordan's; also one messuage, one curtilage, with a garden and ten acres of arable land, which were Robert de Weston's, in Penard; and two messuages, sixty acres of arable land, eight acres of mountain meadow, twelve acres of coppice and moor, together with the half of one water-mill in the east, in the parish of Sweynes' aforesaid, which were the said Robert de Weston's and Thomas Perkyn's; and one messuage, fifty-eight acres of arable land, with eight acres of coppice, at Kylnorth, which were of our said patrimony in the manor of Pennard; and twenty acres of arable land at the Cowyke, in the manor and parish of Sweynes', which were the said Robert de Weston's; and sixty acres of arable land, thirty acres of mountain meadow, forty Welsh acres of waste land, which were Peter de la Bere's and Thomas his son's, in Pennilar and in the parish of Llangefelach, with all the rights and liberties which our Lord the King and the Lord of Gower, by the charters to us thenceforth made, for themselves and their heirs, have granted and for ever confirmed in favour and aid of the said Hospital, and of those dwelling in the same, at our instance and suit.

“ Collation, moreover, of the said mastership and deputy mastership, when the same shall become vacant, being reserved to us and to the bishop for the time being, our successors, or to the chapter of our church of St. David's, the episcopal see being vacant. We will also and by these presents appoint that the said master or warden of the said Hospital and the chaplains for the time being, and the other poor persons dwelling therein, as aforesaid, do celebrate (services) for the soul of our late Lord David, Bishop of St. David's, and of others our predecessors, and for our welfare and for that of our successors, whilst we shall survive, and for our souls when we shall have departed from out this life; also for the welfare of our Lord Edward, by the grace of God King of England, and of our Lady his Queen Consort, also for the souls of his progenitors; for the Lord John de

Mowbray, Lord of Gower, and for the soul of Lady Alina, his mother, and of others, their progenitors; for the Lord John de Bohun, Earl of Hereford, his brothers, and predecessors; for the Lord Robert de Penrys, Richard de Penrys, their children and progenitors; for Robert de Weston and Lucy his consort, and their progenitors; for Robert, son of Nicholas Martyn; for Peter de la Bere, Agnes his wife, Thomas de la Bere, their son, and their other children; and for all other benefactors of the said Hospital who in the foundation, construction, and support of the same Hospital, and of those dwelling therein, have laid helping hands; and that in their masses and suffrages of devotion they shall specially pray and fervently commend the same to God whilst they shall have dwelt in the said Hospital, or shall have been supported of the funds thereof, in future times for ever; and in like form and devotion, for the souls of Galfridus Don and Isabella of Neath, his sister; and for the souls of all the faithful departed do in fit manner continually implore the mercy of our Redeemer.

"In testimony of all which aforesaid matters, our seal, together with the common seal of the Chapter of St. David's, and of the said Hospital of the Blessed David of Sweynes', are to these presents appended.

"Witness these noble persons: the Lord John de Bohun, Earl of Hereford; the Lord John de Mowbray, Lord of Gower, Edward de Bohun, Barons; Robert de Penrys, John de Longeton, Knights; Richard Wolfe, Richard de Penrys, Robert de Weston, Peter de la Bere, John de Mare, and others.

"Given at Sweynes', the kalends of August in the thirteen hundred and thirty-second year of our Lord, in the sixth year of the reign of King Edward the third after the Conquest, and fifth year of our consecration."

II.—Charter of the Master and Chaplains of the Hospital of St. David at Swansea, to found a Chantry for the Souls of the Earl of Hereford and his Relatives. Dated A.D. 1334, Mu. Duc. of Lanc. (1.)

“To all the faithful in Christ to whom these present letters shall come, John de Acum, Master of the Hospital of the Blessed David of Sweynese, in the diocese of St. David, and the Chaplains of the same place therein celebrating divine observances, eternal salvation in the Lord.

“Know ye that we, with the unanimous assent and consent, license and authority of the venerable Father in Christ our Lord Henry, by the grace of God Bishop of St. David’s, Founder of our said House, and Diocesan of the same, do grant, and by these presents are held bound, to the noble Lord John de Bohun, Earl of Hereford, to found one chantry for the Earl himself, his progenitors, and of those near of kin, in the chapel of the said Hospital, by one fit chaplain of our choir to be celebrated for ever. To the which chantry to the said Earl and his kinsfolk aforenamed, for the period of their lives, and for their souls when they shall have departed hence, and for the souls of all the faithful deceased in the said Hospital, faithfully, as afore-said, to be made, we bind ourselves and our successors to the compulsion and correction of the aforesaid Lord Bishop of St. David’s and his successors for the time being, as often as and whensoever we or our successors in the said Hospital, without lawful hindrance, shall cease or leave off the chantry before-named.

“In testimony whereof I, John de Acom’ aforesaid, have put to these presents my seal; and because my seal is unknown to many, I have procured the seal of the Lord Bishop of St. David’s to be affixed to these presents; and we, Henry Bishop of St. David’s aforesaid, at the urgent and personal request of the said Sir John de Acom’, Master of the said Hospital house before mentioned, and of the chaplains, his companions aforesaid, have caused our seal to be affixed to these presents in testimony of the aforesaid.

“Given at Sweynes’ the twelfth day of September in the thirteen hundred and thirty-fourth year of our Lord.”

L. S.  
I. de Acom’.

L. S.  
H. de Gower.

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III.—Charter of Appropriation of the Church of Oystermouth to the Hospital at Swansea by Adam Houghton, Bishop of St. David's, A.D. 1379. (Harl. MS. 1249, fol. 161.)

"Adam, by divine permission Bishop of St. David's, and the Chapter of the same place, to all the faithful servants of Christ salvation and perpetual remembrance of the subject matter. Whereas the Lord Henry de Gower (of happy memory with posterity), formerly Bishop of St. David's, with sincere and highly laudable devotion hath honourably founded a certain Hospital in the town of Sweynesey, in the said diocese of St. David's, and other spiritual and temporal revenues for the support of a certain warden, chaplains, and poor and infirm persons dwelling therein, hath legally and happily added, the which (since the first foundation of the said Hospital) are, by the changes of the times, much diminished, and evidently insufficient for the wants of those now dwelling therein;—We, duly considering the very numerous benefits and works of piety conferred on the said Church of St. David, the Bishops, his successors, and the other ministers thereof, [both] whilst the Spouse survived and dwelt among men, and also after the decease of the said Father, which out of his estate he lastingly conferred (we well considering the whole matter), do appropriate the parish Church of Oystermouth in the said diocese, of which the Warden of the said Hospital is now patron, to the support of the said Warden, chaplains, poor and infirm persons dwelling therein; and that both the number of the faithful, and that divine worship may be therein extended (because of the evident utility and the urgent necessity of the case), We do, with the consent of the Chapter, hereby annex and unite the same, with all its rights and purtenances, to be possessed for ever.

"Giving and granting to the said Warden free and full power of entering and taking possession of the Church of Oystermouth now vacant, of our authority, or obtained (of others).

"And for the indemnity of our Church of St. David and of the Archdeacon of Kermerdyn, in whose archdeaconry the said Church of Oystermouth is situated, we direct that the fabric of our Church of St. David shall receive annually two shillings on the feast of St. James; and that the said Archdeacon, for the time being, shall have each year, on the same festival, ten pence from the Warden of the said Hospital, both as an indemnity to our Church and himself as aforesaid.

"Given at the Chapter House of our Church of St. David the



eleventh day of March in the thirteen hundred and seventy-ninth year of our Lord, and of our consecration the eighteenth. In witness of which things we, Adam, Bishop, and the Chapter aforesaid, have caused our seals to be affixed to these presents."

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## PARISH RECORDS.

BY THE REV. ELIAS OWEN, M.A.

*(Read at Denbigh, August 1887.)*

• IN the old oak chests preserved in our parish churches are deposited Registers, churchwardens' accounts, vestry minutes, brief receipts, terriers, and other documents of a miscellaneous kind, all of which are well worthy of careful perusal, as they throw considerable light on social and other matters connected with the parishes.

The oldest documents in these chests are the registers of marriages, baptisms, and funerals. These are often written on vellum; and the writing is usually legible, and easily deciphered. The entries in these Registers, in the sixteenth century and the early part of the seventeenth are in Latin, but after this date English is used; but there is no rule for language strictly adhered to, as even in the sixteenth century English is sometimes used, whilst occasionally Latin is met with even in the latter part of the seventeenth century.

The entries in these Registers are mixed—marriages, deaths, and baptisms following each other in the order they occurred; and the entries are short, and hardly sufficient, in all instances, to identify the parties referred to. But when they were made, this would not be the case. Thus it would require special aptitude for tracing genealogies ere such entries as the following could be made available, particularly when it is borne in mind that like names were common in the parish:

"1598. Item. Moris ap Rob't was buried the 6th day of March the year above written."

This entry is an extract from Cerrig y drudion Register.

It is not my intention to dwell at any length on parish Registers; but I may say that I have noticed that during the Commonwealth there is often a break in these Registers, and they are not then, for some cause or other, kept. This remark, however, is not of universal application, for in some parishes the Registers were carefully kept during the period referred to. An instance of interruption or cessation, during the days of Cromwell, occurs in Llanycil Register. Thus there are only two entries from 1649 to 1660 in that Register, and these are marriages. They are as follows:

“Thomas Lloyd of the pish of Llanvihangel and Catharine Edwards of this pish were married the last day of August 1655 before John Vaughan Esquier one of the iustices of the peace for the countie of Merionith.”

And the next entry is:

“John Jones Llanyckill min<sup>r</sup> of the Gospell and Elizabeth Davies of Llanvair Diffirin Clwyd were married the 28<sup>th</sup> day of July 1659.”

The first extract is interesting as indicating how marriages were performed in the time of the Commonwealth. In those days banns of marriage were published on three successive market days in the Market Place, and the ceremony was performed in the presence of a justice of the peace.

Curious entries are occasionally met with, written by the parson, in the pages of Parish Registers. These have reference to various matters. In Nantglyn Register are entries referring to the severity of the weather. Thus:

“Mem<sup>dum</sup> That on y<sup>e</sup> 29<sup>th</sup> of May 1759 there was a Deep Snow upon Moel Gwthas opposite to Nantglyn.

“Will. Samuel Vic<sup>r</sup>  
of Nantglyn.”

And again:

“Mem<sup>dum</sup> That on the Sunday morning May 27<sup>th</sup> 1821 the

Nantglyn Hills were covered with snow. It snow'd during the two preceding days.

"Nantglyn Vicarage

"Peter Williams  
Jesus College Oxford."

In Cerrig y drudion the appearance of a comet is chronicled in the Register, and many are the disasters which were supposed to follow in its wake, and these are enumerated. The entry is in parts illegible, but the following is readable:

"1652. Stella Candata. A comett appeared the 7 of December & continued every night to be seen till about the last of the same month being retrograd in the first part of Gemini and last of taurus ..... moving from south to north with a very quick motion presaging great calamities to Husbandmen detriment of cattell putrifaction of corn ..... variety of laws ..... death of great commanders etc."

The latter part of this entry is particularly curious and interesting.

On the first page of Clocaenog Register the following entry is made, but it is neither dated nor signed. The entry, though, is of importance, as it tells us that the stained glass window in that church dated from 1533. The entry is as follows:

"Upon the East window of Clocaenoc Church this inscription is left, though somewhat defaced:

"'Jesu Christ is most Have marce on then (m)  
That made this cost A° Domi MCCCCXXXIII'."

At present there is no stained glass in the window, excepting a few fragments; but there is in the parish a tradition that it was removed to make room for common, transparent glass, as the church was dark. This was done rather than going to the trouble and expense of making a window in the north wall. It need hardly be said that at present there is not a vestige of the inscription given above.

In several Registers I find reference to excommunication and penance. Thus, on the inside cover of the

Parish Register of Newtown, Montgomeryshire, are to be seen the following entries :

“Memorand. August y<sup>e</sup> 11<sup>th</sup> 1771. The following Persons denounced Excommunicated.

“Mary Jones Mary Davies Edw<sup>d</sup> Lloyd Mary Ingram and Mary Evans all for Fornication and Bastardy

“by Isaac Davies curate”.

It is added that

“Two of the abovementioned viz. Mary Ingram & Mary Evans were absolved at Pool by Thos. Hughes ..... on Friday y<sup>e</sup> 29 Day of May 1772 and did penance in Newtown Church on Sunday y<sup>e</sup> 31 before the whole congregation.”

Penance in those parts of Montgomeryshire reached our own days. I was personally acquainted with an old farmer who in his younger days did penance, robed in a white sheet, in Llanwnnog Church. I received this information from the present parish clerk of that church, who is between eighty and ninety years old. In other parts of Wales the aged have told me of persons who publicly did penance in church for evil doings.

Entries similar to the foregoing are also in Llanfair Dyffryn Clwyd Register. They are as follows :

“Memorand. That Robt. Thomas Jones and Katherine his wife excommunicated persons for having been married without license were reconciled to the church and Absolved by Mr. Pierce Lewis on June 26, 1693.”

Immediately underneath this entry it is stated that

“Peter Edwards & Katherine his wife excommunicated for the like offense were absolved by Mr. Pierce Lewis, June 27, 1693.”

Next follow other entries which show that people were excommunicated for profaning the Lord's Day and for clandestine marriage. They are as follows :

“Henry Richard for prophaning the Lord's Day and John David and Alice v<sup>ch</sup> Thomas for clandestine marriage were all three pronounced excommunicated July 1694.

“Alice v<sup>ch</sup> Thomas the wife of John David being penitent

and at the point of Death was absolved 13<sup>th</sup> of August by me Rich<sup>d</sup> Edwards vicar of Llanfair.

“She dyed the same day.”

From other entries it would appear that this woman's husband was not absolved for several years after his wife's death, for I take it that the August mentioned by Vicar Edwards was that succeeding July 1694. My supposition is partly corroborated by the fact that the next like entry bears date September 6<sup>th</sup>, 1696, and then follows this entry :

“John David afores<sup>d</sup> was absolved by me He being penitent and submitting to the censures of y<sup>e</sup> Church.

“Ric<sup>d</sup> Edwards”.

It is not improbable that John David was contumacious because loath to submit to the penance imposed. This might be inferred from the words “He ..... *submitting to the censures of y<sup>e</sup> Church.*”

I may state that Archbishop Laud issued, in 1635, a form of penance and absolution, in which the penitent is directed to appear at the church in a white sheet, with a white wand in his hand ; and it seems, from the accounts of the aged, that, to a considerable extent, penance was performed in Wales in the manner prescribed by the Archbishop ; and John David probably objected to the white sheet and the other component parts of penance, and hence his tardy repentance.

I will now give a few cullings of another kind from these Registers. Sittings in churches often caused much contention in parishes, and it is not to be surprised at that reference to this matter is found in Parish Registers. In many parishes I have stumbled upon such entries. One of these gives leave to a person to occupy a seat in church in the absence of the owner. This would be a privilege where the church was too small to provide seats for all the parishioners ; and this, undoubtedly, was occasionally the case. A few extracts on this matter will not be without interest.

"Anno Domini 1707.

"Edward Hughes of Bagillt gentleman doth on this 16<sup>th</sup> day of July 1707 grant unto Robert Penant schoolm<sup>r</sup> in Llanhassaph leave to sit in his pew w<sup>th</sup> certain of his scholars in his absence during his will and pleasure only and no longer in y<sup>e</sup> presence of

"Ow Rowlands Vic  
Jane Parry."

The above entry is in Llanasa Register. In one Register I found permission given to the setting up of a seat close to the altar-rails, with the provision, however, that the occupant should vacate the seat when the Holy Communion was being administered. The want of space will account for the crowding of seats into the chancel of country and even town churches in the last century. It is evident that the limited space in churches was appropriated by seats to such a degree that there was but little regularity observed in their arrangement. The following entry in Llanycil Register shows how every spot in a church was occupied by seats :

"Meñ : that I Edward Humffreys R<sup>r</sup> of Llanyckil did ask and obtain leave of y<sup>e</sup> Rev<sup>d</sup> M<sup>r</sup> Maurice Vaughan for my sister to sit in a little seat on the south side of the church next the alley and between the reading desk and chancell w<sup>ch</sup> seat of indisputable right belongs to the tenement of Cerrigllwydion. Witness my hand. E. Humffreys."

This was in 1708. But sufficient has been said about church seats.

Another subject often referred to and written about in Parish Registers is burials within churches. Entries point out the spot occupied by the departed. Thus, an entry in Derwen informs us that the Rev. John Jones, M.A., who for forty years was rector of that parish (from 1632 to 1672), and who, I might add, kept the Registers complete during this period, was buried under the step to the reading-desk. The inscription on the stone was copied into the Register, and it is thus preserved whilst the stone itself has disappeared :

"An inscription upon an old stone under the step to y<sup>e</sup> Reading Desk in Derwen Church,—

"' Hic jacet corpus Johannes Jones oriundi de Ruthin, Artium Magister Oxon, et quadragint. annos Rectoris de Derwen, qui obiit 13 die Feb. anno Domini 1671 Ætatis suæ 91.'"

A similar entry is found in the Newtown books :

"Died at the Rectory, Newtown, October 7th, 1811, the Revd. Edward Lewis, and was buried on the 11th day of October, in the Rector's chancel, in the pew on the north side of the Communion Table, aged 50. He was Rector of Newtown 15 years."

A curious memorandum of an agreement made between certain parties, with reference to a burial-place, is to be seen in Derwen Register. It is as follows :

"Memorand. y<sup>t</sup> it is agreed y<sup>e</sup> 17th day of Aprill ..... between Robert Evans of Tycerrig in y<sup>e</sup> parish of Derwen ..... & David Lloyd of Derwen ..... about a buriing place in y<sup>e</sup> church of Derwen that Robert Evans afores<sup>d</sup> is to bury Judith Roberts his mother in y<sup>e</sup> third place from y<sup>e</sup> wall under her sitting place. Provided that the said grave be digg'd so deep that the afores<sup>d</sup> David Lloyd or y<sup>e</sup> heir of his house may bury one that first happens to dy of his family upon ye fores. corps in y<sup>e</sup> same grave, & also y<sup>t</sup> y<sup>e</sup> heir of Tycerrig may bury next after that in y<sup>e</sup> said grave, if it be fitt to bee diggd up, and so the same family ..... to bury in y<sup>e</sup> said grave for ever. Witness our hands y<sup>e</sup> day & year above written.

"Subscribed by both the parties afores<sup>d</sup> in presence of

"J. Langford  
& six others."

I have observed in some Registers of deaths and marriages that the amounts offered on these occasions to the clergyman are given. The amounts varied considerably. Sometimes they came to a few pence ; or, if paupers, even no offerings were made. In Derwen, offerings at funerals varied from 10*d.* to £1 6*s.* In 1683 the yearly offerings at funerals were £6:1:6; in 1703, £4:3:4. At the funeral of John Williams, Dec. 1708, the offerings were £1 6*s.*

In Llanrhaiadr yn Mochnant the Registers show the amount of offerings at both funerals and weddings.

These were very considerable, but they varied according to the position in life of the persons buried or married. The average offerings at marriages in that parish were 6s.; the offerings at funerals averaged about 10s. I will give a few extracts from Llanrhaiadr Registers. Thus :

"1721.	Johannes Thomas duxit Gwenam	Mar.				
	Maurice . . . . .		26	00	07	02
"1721.	Morganus Thomas clandestine	Jan.				
	duxit Janam Griffiths . . . . .		29	00	05	00
"1715.	Johannes Thomas de Trewern					
	sep July 4 . . . . .			1	10	3."

These entries throw light on the ancient custom of offerings in churches.

Besides the entries that I have already mentioned, there are many others of an interesting kind to be found in Parish Registers ; but enough has been said to show how well worthy of careful perusal these books are. The fugitive entries I now leave.

#### CHURCHWARDENS' BOOK.

Another book of a most interesting nature, and one that if studied will throw much light upon days gone by, is the churchwardens' book, in which is minutely entered an account of moneys collected and expended. From entries in this book it would appear that the country was infested with vermin even so late as the last century, and for their destruction the parish paid certain sums fixed by the parishioners in vestry. The proscribed animals were foxes, moles, polecats, wild cats, ravens, hedgehogs, badgers, fitchets, and fulbarts. The price usually paid for their destruction, in the seventeenth and eighteenth centuries, in the parishes about the Vale of Clwyd, was as follows :—Bitch-fox, 2s. 6d.; dog-fox, 2s.; cubs, each, 1s.; polecat, each, 1s.; wild cat, 2s. 6d.; raven, 2d.; hedgehog, 4d.; badger, 1s.; fitchets, 2d.; fulbarts, 2d. The mole-catcher was paid £2 5s. a year in the present century. The badger is



marked low, but I find that it once ranked in value with the fox. Thus at Cilcen I find these entries :

“1663, for killing a fox *jd.*

“1669, Edward Parry for killing two badgers 00 *ijd.*”

With the exception of moles and hedgehogs, all the animals enumerated preyed on poultry and lambs, and hence the wish for their destruction. Hedgehogs were believed to suck cows, and therefore on the principle of give a dog a bad name and hang him, they were doomed to death. The mole in our days is trapped and killed. It was a custom to nail, underneath the lich-gate, the carcasses of the animals killed, so that the people might see that they were not imposed upon.

The price given for these animals varied in parishes, presumedly according to their supply. Thus I find in Eglwysbach that they paid in 1720, “for killing two polecats 0 : 5 : 0”, whilst in Cilcen parish, in 1714, the sum for “killing a pole cat was 00 : 01 : 00”; and this was also the sum paid in the year 1828, in Cilcen, for “killing a Pole Katt 00 : 01 : 0”. The like discrepancy appears in many parishes in connection with the price given for killing obnoxious animals, such as foxes, etc.

Much information respecting the value of labour, eatables, and clothing, in days gone by, can be obtained by consulting the churchwardens' accounts. Thus I find in 1713, in Eglwysbach, the following entry :

“for one day worke . . . . . 0 1 0.”

In Llandegla, in 1755, is the following entry :

“Paid for two pairs of shoes to Thomas Lang-  
fords children . . . . . 00 2 8.”

This was very cheap ; but in 1820 I find that shoes had advanced in value. Thus in Llanarmon Mynydd Mawr they were in that year 6s. 9*d.* a pair, as proved by the following entry :

“1820. Pair of new choose . . . . . 6 9.”

Clothing, too, seems to have been formerly cheap as

compared with later days. Thus in 1833 I find this entry in Llanychan Book :

“Pair of trousers for boy . . . . . 1 3.”

Eatables differed in value from what they are now. I will give a few extracts on this subject :

*Bettws G. G.*, 1721.—“Paid for a bottle of wine  
at Whitsuntide and bread . . . . . 00 00 11  
*Llanarmon Mynydd Mawr*, 1820.—“1 strike  
tatus . . . . . 0 2 0.”

Some things, however, were dearer in the last century than in our days. Candles and oats and barley may be mentioned as instances. The study of prices as compared with the value of labour in the last two and a half centuries, is a subject for the economist, and he can derive much valuable and reliable information on the subject from our churchwardens' accounts.

The searcher after old customs, the folk-lorist, can revel in the entries made by our churchwardens. Customs that have ceased to exist are there to be found. I will allude to a few of these.

First comes the early service on Christmas morn, called the *Plygain*. This was common to all churches, and there is no parish without proof of its existence. I will transcribe references to this custom :

*Oilcen*, 1731.—“Paid for 3 pound candles to  
*Plugin* and carege . . . . . 2 0  
*Llanelidan*, 1679.—“It. for candles for morn-  
ing Prayer on Christmas day . . . . . 00 00 10  
*Derwen*, 1673.—“ffor candles att Christmas 00 00 09  
*Tryddyn*, 1770.—“for candles att Chrisnas  
Day and two candlestick . . . . . 0 4 0.”

These items are repeated year after year, and come far into the present century. It would appear that the carol-singers were paid, and that they wandered far from church to church to take part in carol-singing. Thus I find the following and like entries :

<i>Llanfair D. Clwyd</i> , 1821-2.—“ For singing carrols at Christmas . . . . .	3	0
1824.—“ Singing carrols on Christmas . . . . .	4	0
Ditto Eyster day . . . . .	1	0
<i>Llanychan</i> , 1822.—“ To a man for singing a carol at Xmas . . . . .	2	0
<i>Tryddyn</i> , 1770.—“ To the singars att Cresmas Day . . . . .	2	0
1807.—“ Christmas Carols, 4s.; to candles, 2s. 6d. . . . .	6	6
“To Llanarmon singers . . . . .	5	0.”

Ruthin singers are mentioned as having been paid for their carol-singing at Tryddyn.

Evidence of *strewing the churches with rushes* is very common :

<i>Caerwys</i> , 1726.—“ For Rushes at Est <sup>r</sup> . . . . .	0	3	6
“3 Bottles of Rushes michael-mass . . . . .	0	1	6
<i>Cilcen</i> , 1714.—“ For Rushes & carridge . . . . .	00	04	06
“1726, for moeing of the Ruses . . . . .	01	00.”	

This custom continued long into this century, as proved by entries made by the churchwardens.

Proof is forthcoming from these books that large numbers communicated in church on the chief festivals. Special provision was made for Allhallowstide, Trinity Sunday, Whitsuntide, Michaelmas, Christmas, Easter, Candlemas, and Lent. This statement is further corroborated by entries made in Registers of the numbers that communicated on this or that holy day.

Light is thrown by these entries on the mode of burying. They inform us that bodies were carried to the grave on horse-biers. Thus I select from among many extracts the following :

<i>Gwyddelwern</i> , 1749.—“To David Roberts for following the Horse Bier to carry the body of Jane Edmond . . . . .	0	0	8
“Expences attend the Burial . . . . .	0	0	6
“To my Horse then . . . . .	0	1	0.”

But I will not further quote from these entries. I may state, though, that the churchwardens' accounts were audited and then read of a Sunday publicly in church. I find a note to this effect at the foot of Clocaenog accounts :

"This account was read in Clocaenog Church on Sunday, viz. 2 die Decembris 1711."

I will now refer briefly to another book well worthy of careful reading ; that is, to

#### THE VESTRY-BOOK.

It would seem that formerly vestries were held in church of a Sunday. Our forefathers saw no impropriety in this ; they rather clung to the custom. In a vestry held in Tryddyn, in 1810, I find the following entry on this matter :

"This Vestry was to be held *in Church, as every other ought to be*, and no person has a right to adjourn to be held any where else but the minister only.

"J. Williams."

The subjects discussed and resolutions passed in these vestries, where they are fully recorded, constitute the history of a parish.

It is difficult to make judicious selections of the minutes passed by these vestries ; but I will try to do so. One of the great difficulties that the parishioners had to contend with in former days was pauperism, and many resolutions passed at vestries refer to this matter. Thus at Tryddyn, in 1820, I find the following minute of the transactions of the parishioners in vestry assembled :

"1820. Agreed that all the Paupers be called in church, and have a *patch* put on, according to Act of Parliament."

It was made difficult for a poor outsider to become a legal parishioner, and various minutes on this matter were passed. One only will I give :

"Gwyddelwern, Dec<sup>r</sup> 29, 1749. Agreed at the Vestry held by the minister & ch. wardens & other inhabitants of the parish of Gwyddelwern, that no Person or Persons shall be admitted or suffered to Live in the said parish unless they pay ten pounds rent yearly, or produce a certificate to keep the said parish from all damages, or unless the Landlord undertake and promise to

pay all manner of taxes for the said person so admitted. As witness our hands,

“ Robert Evans, Minister,  
& others.”

But when a tradesman, a journeyman workman, was wanted in a parish, as an inducement for him to settle in it, he was made a parishioner. An instance of this I find in Llanelidan, which is as follows :

“ January 20th, 1754. Att a vestry then held in the parish church of Llanelidan by the unanimous consent of the minister, churchwardens, and other parishioners then present, have own<sup>d</sup> and acknowledged John Simon Taylor, now living in Denbigh Town, to be an inhabitant legally settled in the said Parish of Llanelidan, and have at the same time granted him a certificate of the same. In witness whereof we have hereunto subscribed our hands the 20th day of Jan. 1754.

“ William Evans, Minister,  
& others.”

Many curious entries are made in Vestry-Books relating to the pastimes of the people. Thus I find that reference is made to ball-playing on church walls. The following is an entry in the Vestry-Book of Newtown :

“ May 25, 1722. It is agreed by the inhabitants of the town & parish of New Town that persons playing Ball upon the church or against the walls or steeple thereof, shall forfeit for every such offense the sum of five shillings, payable to the churchwardens for y<sup>e</sup> time being, to be laid out in the repairs of the windows of the said church. As witness our hands y<sup>e</sup> day & year above said.

“ Jo<sup>n</sup> Pryce  
Ev. Evans, Rect<sup>r</sup>  
& others.”

It was but right to spend the money in repairing the windows broken by the ball-players. I may here state that this is the only instance I have met with of a layman signing before the clergyman. Many churches had, until lately, lines a short distance from the ground, on the outside walls, below which the ball would not be in play. Buttington was one of these churches ; and even now this line can be traced on the

north side of Llansilin Church. Shutters were put up to protect the windows from the ball; and the hinges and staples in many churches have reached our days. Llanelidan and Cilcen may be mentioned as instances. The scorings are still to be seen of matches played on Llanelidan Church. They are on the wall of the doorway to the vestry, or singers' gallery.

We have, however, seen in the resolution of the Newtown Vestry that ball-playing on church walls had become distasteful to the leaders of the people in 1722; but all changes that contain the elements of permanency are gradual, and it is, therefore, not to be wondered at that the people clung to their games of ball in churchyards notwithstanding episcopal injunctions and vestry resolutions, and that it was long before they relinquished their churchyard and Sunday sports. A resolution passed by the parishioners of Cilcen in 1700 refers to the matter under consideration :

"June y<sup>e</sup> 10, 1700.—We, the parishioners of Kilkin, whose names are subscribed, in order to prevent y<sup>e</sup> profanation of the Lord's Day, do agree amongst ourselves that we will give our children & servants free liberty from three a clock every Saturday evening, to goe & recreate themselves in all lawful recreations, & that we will take care that our children & servants shall duly on the Ls day repair to church, & demean themselves the rest of the day as Xtians ought to do.

"Ellis Lewis, Vic.,  
& 17 parishioners."

A singular resolution was passed in the end of the last century by the parishioners of Llanwddyn, which was, to limit themselves to the consumption of a certain quantity of wheat, so as to tide over the scarcity then existing, and to provide a sufficient quantity for sowing.

But there are many singular resolutions to be found in vestry minute books. Enough extracts, though, have been given to show that these documents are not only interesting, but highly valuable, and that they constitute a sort of parochial history.

## TERRIERS.

These are documents that contain much information. From these I find that customs once common are no more. I will mention only one, viz., that of funerals being preceded by the parish clerk, tolling, as he walked along in advance of the procession, a small hand-bell; which bell is mentioned in the terriers as property belonging to the church. Terriers also throw considerable light on tithes, and on other matters bearing on the life of our forefathers.

The loose papers, as receipts of briefs, indentures of lads, copies of wills, etc., are not without a certain value, and these may be looked through by any one searching our parish chest.

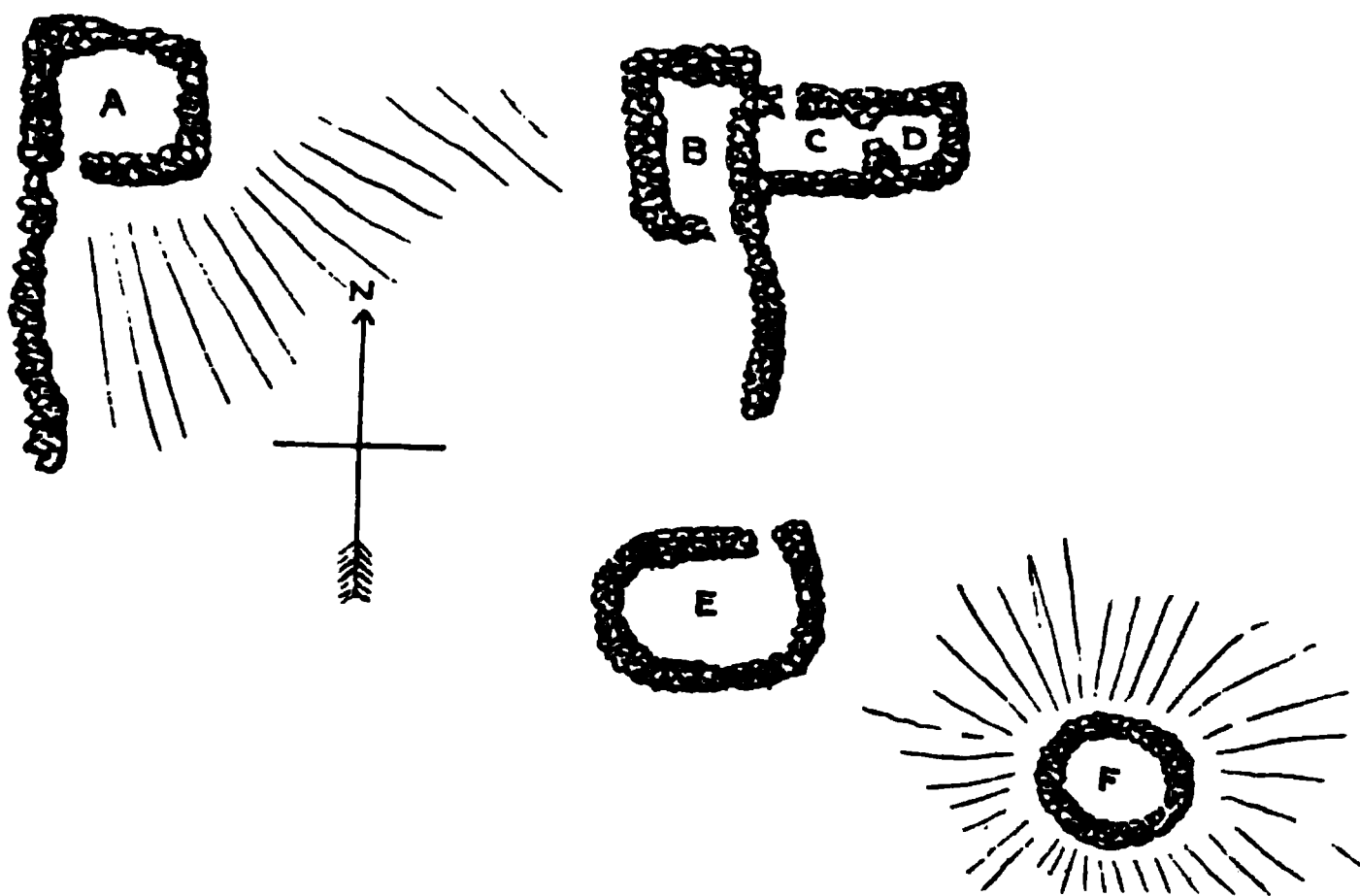
With one more remark I will bring my lengthy paper to a close. These records that I have laid under contribution are not, I am sorry to say, kept as carefully as they deserve. They ought to be bound; and the contents of the parish chest might be made public, so that on a change of ministers in a parish, no risk of loss of a single document might be incurred. And I will add that vestry-records ought to be deposited in the parish chest, and not be, as often they now are, in the hands of private individuals.

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## ANCIENT BRITISH HUT-DWELLINGS NEAR BALA, MERIONETHSHIRE.

BY THE REV. C. H. DEINKWATER, M.A.

(*Read at Denbigh, August 1887.*)



Plan of ancient British Hut-Dwellings on the South Slope of Y Foel Caws,  
near Llanuwchllyn.

IN the year 1885 an attempt was made by the late Edward Jones, of Newport, and myself to photograph the famous "pictured rocks" in the valley between two hills above Llanuwchllyn, which are marked on the Ordnance Map respectively "Y Foel Caws" and "Penmaen", on the right hand side of the road leading from Bala to Dolgelley, not far from the springs or fountain-heads of the Dwfrdwy. The day we selected was not propitious. It had been raining more or less for many hours; and although there were occasional gleams of sunshine which gave us hopes of success, they were suddenly dashed, on our arrival at the spot, by the burst of a tremendous thunderstorm.

As we were hurrying across the south-west shoulder



of Y Foel Caws I exclaimed, "See, here are the vestiges of an ancient village!" To which my friend replied, "Never mind, get along as fast as you can"; and with another hasty glance through the driving rain I had to be content. However, I was not satisfied with leaving it so, and therefore asked a friend at Llanuwchllyn to visit the spot, and make a careful examination. He did visit the neighbourhood, but failed to identify the spot; seeking, I suppose, too far to the east.

On Thursday, July 14th, I made another effort, and the day being fine and dry and clear, managed to reach the place, and proceeded to make a rough plan, which I have placed at the heading of this paper.

It will be seen that there are at least five enclosures of rough, unhewn stones, two of which are double, consisting of two rooms each. In A, E, and F (see the plan) only one range of stones is visible; but in B, C, and D there are several courses of stone, the wall between these two double dwellings being between 4 and 5 ft. high. The entrances of A and B are towards the south, while those of C and D are in the opposite direction. These buildings are roughly rectangular, with the exception of F, which is circular, and is on a mound so irregular in shape that it cannot be considered of natural formation. The dimensions are much alike, being 15 to 20 ft. long by 9 to 12 ft. wide. It is difficult to estimate the size as the walls are by no means of uniform thickness.

From the building or circle marked F there is a clear view up and down the valley, which cannot be had from the other *houses*; and, with the exception of the point of the crag which dominates the whole, this is the most important post for observation.

It was the shape and position of this circle that inclined me to believe that I had lighted upon an unmistakable settlement of the very earliest times, and not a summer sheiling of the inhabitants of the lake-shore to the north-east. Extensive excavation within and around these buildings might furnish evidence of the

age of their builders and occupiers, but nothing more than conjecture is warranted by the remains above found. That the buildings B and C, D have been occupied in comparatively modern times is possible; but this could not be the case with A, E, and F, of which only a circle or a parallelogram of unhewn stones, disconnected in some instances from each other, remains above ground.

The area is far from level, A being some 16 ft. higher than B and C, D, while E is lower still; but F is higher than E, and from it there is a better range of view up and down the valley. There is no spring or stream of water near, but a quarter of a mile away, to the north-west, there is a good stream; and down in the bottom of the valley there is the Dwfrdwy, which, although very shallow, does not seem to have failed altogether during the unusual drought of last month.

I can do little more than point out the locality of these, to me, very interesting remains, and leave to others more capable of dealing with them the responsibility of pronouncing upon their uses and age of erection.

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EMRAL IN MAELOR SAESNEG.

West Front.



## EMRAL IN MAELOR SAESNEG, FLINTSHIRE.

BY THE REV. CANON LEE

THIS house is situated in part of Flintshire, eight miles west of Whitchurch, Salop, and stands on the left bank of a small river, at a distance of half a mile north of the Whitchurch and Bangor road. It is built of brick with stone facings, like the old Crewe Hall, and consists of one range, of which the length is about 85 ft., with an addition, made in 1724, of two wings towards the east; the whole forming three sides of a square. The rooms in the wings are rather small, perhaps, but admirably proportioned. Most of them are paneled. A stone shield over the central doorway bears the "red hand of Ulster", and is therefore not older than 1813. Doors open into the square from both wings, and the keystone over that in the north wing bears a half-obliterated device like one to be seen at Penybryn House in Iscoyd. One is surprised, on entering by these doors, to find only a corridor some  $5\frac{1}{2}$  ft. wide. Opposite the chief door, two small rooms, opening through one another, lead to a window which looks down upon the moat.

Turning to the right from the chief door, the principal rooms are reached at the north-west end of the edifice. These consist of a splendid dining-room and ball-room; the former 40 ft. by 26, and 17 high, with one window looking to the north, 13 ft. high by  $17\frac{1}{2}$ , in three great divisions, and seats below them. The ceiling, white and gold, has the family shield, *sable*, three mullets *argent*, with other devices. The floor is flagged, and there is a small marble mantelpiece. A bay window to the west has been closed, and the recess concealed.

Ascending by an elegant staircase with classical and mediæval frescoes on the walls, the saloon is reached. It corresponds to the room below, though about a foot less in its various measurements. It differs from it, however, in having a retiring-room,  $14\frac{1}{2}$  ft. wide, at its south end; in having its bay-window still open (both windows being much smaller than those in the dining-room); in having very handsome paneled walls and a coved ceiling, upon which are described the labours of Hercules. This room is altogether delightful, and with its views of the park to the north, and the moat and gardens to the west, with the rooks sailing about near the windows, presents a scene that does not soon fade from the memory.

This part of the house is surmounted by a Maltese cross (which was, no doubt, a part of the old chapel), and is of rather less height than the wings with their three floors.

Beneath the north wing is a cellar of the same date, from which a fox burrowed under the dining-room, and by removing one of the flags was dug out at a depth of 4 or 5 ft. through the sand.

On going to the south-west angle of the house we descend by five steps to a large kitchen, and by as many more to a small cellar similar to another below the butler's pantry. None of these bear any marks of antiquity; nor do the windows upon the west side indicate anything earlier than the reign of James I. The west front, excluding the offices and curtain-wall, is, as we have said, about 85 ft. long; and the moat on the same side, beginning from the bay-window of the dining-room, is 142 ft. to the angle, where it bends 85 ft. to the east. Its width is 35 ft. The water that supplied it and a stewpond in the shrubbery, came from a weir a little higher up the stream.

With respect to the date of the older part of the house, it may be mentioned that there is at Sundorne an engraving of a house, supposed to be Emral, with a longer west frontage than the present one. During the

civil wars, Emral, which was held for the Parliament, was occupied three times by the Royalists; and in 1644, March 28th, a man who was engaged in it writes: "We have taken Emral isterday, and Hanmer House this day. Thanks be to God, we lost not one man in taking of both houses; for when they saw the piece of ordnance we had, they yielded both houses." Then in 1656 (October), Philip Henry, who had come down there from Christ Church, Oxford, three years before, to act as tutor to the Judge's sons, writes in his Diary: "My chamber took fire, the Hearth of y<sup>e</sup> chimney being ill layd; but the Lord in mercy prevented the danger"; and again, in 1657, the Jurors appointed by the Protector to inquire touching ecclesiastical promotions in Maelor, say that "John Puleston is seised of an ancient Mansion House called Emerall", etc.; that there "is likewise an ancient chappell belonging to the said Mansion House."

As Hanmer House, after the wars, was little more than a heap of ruins, and as, after repeated investigation, assisted on one occasion by the Rector of Bangor Is-y-coed, I can find nothing earlier than the reign of James I, it only remains to conclude that Emral arose from its ruins, the old materials being used again. Among Judge Puleston's MSS. there are, I am told, no extensive building accounts that would throw light upon this subject. It is probable, therefore, that the west front was re-erected by his immediate successors, and that the engraving at Sundorne represents the house as it was before the civil wars. Lewis Glyn Cothi, whose last poem comes down to the date of 1486, makes a poetical address to Roger ap John ap Robert (Puleston) of Maelawr, speaking of him as a powerful warrior, and one who possessed great wealth, a noble mansion, and an extensive territory. Emral has the epithet "St. Pawl" applied to it. This was a custom much in use with the bards, meaning St. Paul's before the fire of 1666.

Though our subject is Emral, and not the Puleston

family, I must find room for the following certificate, which dates about 1490, and establishes the accuracy of John Salesbury's statement, that "Puleston, Hanmer, and Fowler, are English settlers in Maelor":

"To all truw christin peple to huven this writtyng shall come and in especiall to the Chiff Justice & to the Chamberlain of North Wales, we Sir Roger Puleston of Maylore, Knight, John Puleston of Wrexham, Esquier, John ap Edward ap Madoc of Broomffeld, Gentyلمان, send greting in our lord everlasting, & in so much as it ys meritorious for every truw crystine man to testify & bere record in every truw & lawful mater *it is to be* showyd unto us that a young man Davyd ap Richard ap Morys of the Town of Buwrian & hys brethren are distrayned ffor diverse Welsh customes wher ther ffader was an Englishe man & a ffre holder of the sayd town; surmysing that they are Welshmen, wherffor wee all the fforsayd &c. witnesse & testyfi ffor truth the sayd David & hys brethren *comyn thys* stok that we bine, and thys will meny mor of this Countre testyfi if it be required." (Hengwrt MS., 213.)

But so late as 1723 there is this entry in the Worthenbury Register, "Thomas Jones, a harper at Emrall, was buried October 31st."

The exact date when the Puleston family obtained Emral is uncertain; but it was before 1284, for in that year "*foresta domini Rogeri de Pyvylston*" occurs as a boundary in a deed of sale of lands in Gwillington. (Salesbury MSS.)

On the death of Gruffydd ap Madoc, Prince of Powys Fadog, in 1270, his wife, Emma, who was the daughter of Henry de Audley, succeeded to much of his inheritance (as we shall notice shortly); and on her death, in 1278, the King, Edward I, immediately put Robert de Crevequer into possession "*de totâ terrâ de Maylor Sasneth cum feodis, cum advocacionibus*". (Cal. Rot. Pat., 6 Edward I.) In Dr. Powell's *Caradoc* (p. 179) it is stated that "Emma conveyed her estate to the Audleys, her own kin, who, getting possession of it, took the same from the King." It is probable that Robert de Crevequer's house was on a mound to the west of Gredington, where the names "Bailiff's Wood",



“Bailiff’s House”, “Cumbers’ Park”, and “Caput Field”, speak for themselves. *Obiit*, s. p., A.D. 1317, *æt.* seventy-eight; and perhaps his lands here and at Prestatyn passed to one of his own name, and so to the Conway family, for in Harl. MS. 1977 there is a Pyers Konwy, Archdeacon of St. Asaph, living at Gredington c. 1530.

I do not undertake to reconcile the following references: “Carta Rob’ti de Crevequer p’ quam dedit Baldewyno de Privytt . totam villam de Worthingbury cum advocacione eccl’ie ejusdem h’end . sibi heredibus et assignatis.” No date. (Rot. Fin. Henry III and Edward I, p. 72.) “Carta Ric’i de Pyvelsdon p’ quam reddidit Regi Edwardo omnes terras et tenementa que de ipso Rege tenuit in Worthingbury in p’tibus de Mayelor Seysenek. dat. an. regni ipsius Regis . vii . et irrotul. in rubro libro scaccarii.” Upon this Robert de Crevequer is put into possession. In the same year he obtained a grant of a weekly market, and an annual fair of three days at his manor of Overton. (Dugdale’s *Baronage*.) In 12 Edward I, Roger de Pyvelsdon, Knt., Sheriff of Anglesey, and very active in collecting the King’s subsidies, is hanged by the Welshmen (Harl. MS. 1971, where “Richard” Pyvelsdon is said to have been “beheaded”).

In the *Calendarium Genealogicum* (Longmans, 1865), 27 Edward I, June 3, an *Inq. p. m.* shows that Adam de Creting died seized of Haveringes, Essex, of Overton Manor, “Mailor Seisnek terr’ extent’ (Salop aut Wallia).” The jurors add, “Johannes de Creting filius predicti Adæ de Creting est propinquior heres ipsius Adæ, sed cujus ætatis sit ignorant, quia natus fuit apud Strogul in Wallia.” In a writ to Nicho. de Audeley and Thomas de Macclesfield, of 27 Edward I (see Rolls of Parliament, vol. i, p. 279), there is reference made to “Adam de Cretyng, nuper Ballivus celebris memorie. Alianoræ quondam Regine Anglie consortis nostre de Overton.” Adam de Cretyng was killed in Gascony, 22 Edward I, and his son John was summoned to Parliament as a Baron, 6th Edward III, but not afterwards.

The Strogul (Strigyl) where he was born is, I presume, the village of Hanmer, where the name still attaches to a road between high banks on the south-east side. Its later name of Chad-hull was obtained (as supposed) from St. Chad's residence there.

In the Salesbury MSS., "Richard de Pyvelesdon makes a grant to Philip de Chetwynde and Isabella his wife", dated at Embrall, 22 Edward I. In Dr. Powell's (Caradoc) *History of Wales*, p. 301, "he does homage at Chester, 29th Edward I, to the Prince for his lands in Wales." In the 27th Report, 98, App., Rolls Office, A.D. 1309, "Rd. de Pulesdon, Kt., holds the manor of Embral, in Meylir Seysnik, immediately of the King, by service yearly of 6s. 2 $\frac{3}{4}$ d., and was (? Embral) of the yearly value of £10."

Griffith Maelor having died at his Castle of Dinas Bran in 1270, his four sons indited the following:— "By deed dated at Dinas bran on the morrow of St. Thomas the Apostle, 1270, Madoc, Llewelyn, Owen, and Griffin, sons of Griffin, Lord of Bromfeild, conceded to the Lady Emma, their mother, for the term of her life, all the lands and tenements which the said Griffin, their father, gave to her during his life, viz., the country of Mailor Saisenech with the appurtenances, the manor of Overton with the mill and stream and all the appurtenances, the vill of Hagneme (Hanmer) with &c., Lannerpanna with &c., Colton with &c., and all the vills which are situate in the country of Mailor Saisenech."

By a settlement (*Inq. p. m.*, 5 Edward I), of which the above is a confirmation, Griffith Maelor gives his wife "decem libratas redditus de Meylor Seysnek, et partem dominicarum de Overton." In the Salesbury MSS. it is stated, on the authority of John Erthig of Erthig, that "Emma Audley had Maelor Saesneg for her jointure, and her house of Emrall was built for her."

We cannot at present quote any document where the name occurs earlier than 1270; but as Worthenbury (written in *Domesday Book* "Hurdinberie") seems intended to represent the Welsh word *gwerdd-ém*=an

emerald, we conclude that it is the translated form of an old name, and one singularly applicable to the place. On this Welsh border it is equally common to find British names, or English translations of the original; i.e., at the east end of Maelor, in Iscoyd:—(1) The Cae Riphen [*driphen*=triangular] is found not far distant from the “three-cornered field”, both being the lands set apart for the maintenance of the pilgrims who came to the shrine at Maes-y-groes. (2) An earlier name of the lake called Han (Sax. *héan*=high) mere must have been Llyn Bleddyn: the west banks of it are still called the Blethins; and the stream which runs out of it was called, *temp.* Edward II, “Wlf-bers”. (3) In Willington we have the “Three Fingers”, where Ed. Lhuyd, in 1699, wrote Trowch (*tres vici*). (4) On the south-east of Hanmer, the Tir-y-gors, which now is called the Arowry Moss. (5) On the west side there was, in A.D. 1590, the Cwm-bers Garowe (Sax.), where now there is the Cwm-bers Marsh, or horse-pasture. (6) In Bettisfield, the Mynydd cwm du, where Owen Glyndower was defeated in A.D. 1404, became, in due course, Pau-meneth (Pen mynydd) and Hal on th’ hill. (7) One more instance may be given in Iscoyd, where, to the north of Maes-y-groes, there is a rectangular camp which is faintly discernible in a field that bears the very suggestive name of “Slaughter-Field”.

In the list of places conceded by her sons to the Lady Emma, Lanerch Panna is another name for Penley, and Col-ton for Emral. The three brooks which meet in the Park are the Wlf-bers, the Panna-broc, and Col-broc. This last, which absorbs the others, comes past Penley Mill from Clare Pool, which is half a mile south of Welshampton. The watershed of the Dee and Severn is between Clare Pool and Colmere. There are strong springs in the hill, which run north and south; we may therefore conclude that Cole-mere and Col-broc get their names from the same thing,—whether that is the hill (*collis*) from which they derive their supplies, or *coll* (W.=hazel-wood), or *cole*, meaning charcoal-burning.

To the question how the site of Emma Audley's house was fixed upon, having the choice of three other places, we can see that she might not care to be in close proximity to the King's bailiff at Hanmere, nor to his *clericus* and *firmarius manerii* at Overton; and equally might wish to be in Bangor parish, of which her son Oweyn was rector,<sup>1</sup> and especially to have the protection afforded by a castle or tower adjoining her house.

That there was such a tower there is to be concluded from the circumstance, already mentioned, of the saloon being at the top of the house. In the *Archæologia* (vol. iv, pp. 411, 412) this point is made clear,—“where we find, besides a keep on an hill, an additional tower communicating with it by means of a gallery, and drawbridge as at Tunbridge. Such additional tower had also magnificent apartments in the upper stories, and was fortified. Only the entrance here was not so carefully secured; the great strength of all being in the keep, to which a retreat might be made through the gallery. But the rule of having state apartments very high, and generally in the third story, was invariably observed in all. And hence, perhaps, we may account for an odd circumstance in some very magnificent modern houses built on the site of ancient castles, namely, that the grand apartments are there also on the third story, where in other houses we find only the attic-story and apartments of an inferior kind. This is remarkably the case at Chatsworth and at Belvoir Castle; and these noble houses being built on the site of ancient castles, where the state rooms were always on that story, this old custom probably was preserved both as a mark of ancient dignity and as proof of their original.”

The Rector of Worthenbury informs me that there was such a tower formerly at Emral (or Colton); and the question we ask is, “Why was it placed there?” The answer is, “To guard an industry.” Part of Emral Park is in Hanmer parish, and bears the name in the *Inqui-*

<sup>1</sup> *Powys Fadog*, i, p. 172, and G. T. O. Bridgeman's *Princes of South Wales*, p. 251 (n.).

sitions of "Monkes ffeild", taking us back to the days of Bangor Monastery. That field is part of the township of Halghton, formerly written "Halchdyn"; from which name we conclude that a tower once stood at the place now called Halghton Hall to guard the salt<sup>1</sup> trade, the salt springs extending down the valley of the Elfe as far as Worthenbury.

The tower at Colton seems to have been erected in order to guard the cloth-mills that are found here. In earlier times Bangor had been defended on its eastern side by three lines of earthworks, which are found at regular intervals in the three valleys which cut Maelor through from north to south, and which began and ended in impassable forests. Along these lines the name "Gwergloth" (W. *gwarch-glawdd*<sup>2</sup>=an entrenchment) occurs again and again, and at certain points the ramparts can still be traced.

These towers belong to a later age. A large part of Emral Park, on the east side of Col-broc, bears the name of Maes y Pandy. One of the three brooks which meet above Emral was called, *temp.* Edward III, the "Panna Broc". It runs down from Llanerch Panna.

<sup>1</sup> In *The Globe* for December 29, 1887, is the following:—"The English language is computed to be composed, roughly speaking, of 40,000 words, of which 29,000 are of Latin origin, mostly through Norman French; the remaining 14,000 are of Teutonic extraction. Of this store the roots are insignificantly few. Take, for one example, what I have already used elsewhere, the word *sal* (salt), which enters so largely into our vocabulary. To track the history of this word is to discover that salt was, in primitive times, esteemed above all other earthly possessions. The ancient greeting, 'Salve!' is, 'May you have salt!' Salary is the wherewithal to procure salt; a sale is a barter for salt, and selling a negotiation for salt. To say a man "earns his salt" is to say he gets his living. When we pronounce a place to be salubrious, what do we mean but that it abounds with salt? To salute a man is to express a hope he has enough salt. To be in safety is to be in reach of salt. A saviour is only another word for one able and willing to furnish us with the salt which all need, and salvation is the happy condition of possessing as much salt as is required. In like way every word is to be traced to its root. Given the root, the rest will follow."

<sup>2</sup> I am indebted to the Rev. D. Silvan Evans for this word.

Upon it there is still a place called the Pandy, where there are three wells, and where there was a cloth-mill. Going up the Wlf-bers, at the place called Ty Craig, there was the Walk, or Lyth Mill; above it a paper-mill; and still higher up another, called, *temp.* Elizabeth, "the Olde Mill", probably for grinding corn. To the north of Overton are Carreg y Francod (Stone of the Frenchmen) and Three-a-Penny (? "Tre y Panna").

The Rev. D. S. Evans informs me that the word "Ffranc" occurs in the early Welsh MSS. Taking these names together with the two Franktons<sup>1</sup> in North Salop, we seem to discover that there were at a very early date Frankish settlers who brought to Maelor certain manufactures, as at a later period happened to Tenby. In the Cheshire *Domesday* account of Hurd-ingerie, A.D. 1086, it appears that there were at that date "tres Francigenæ" in the manor.

It is matter of history how Baldwin, Count of Flanders, sent men to Northumberland in order to assist the Norman William. The le Fleming family, of Coniston and Rydal, represent and confirm that fact; but the Francigenæ of *Domesday* seem to point to an earlier settlement. At the north end of Emral Park, an ancient road crosses the stream at a place called Turpin's Ford. In the *Gests of Charlemagne*, King of the Franks, born A.D. 742, we read, in cap. 21: "Turpin by the grace of God, Archbishop of Rheims, and constant companion of the emperor Charlemagne, sends greeting, etc. For this end you requested of me, when I was in Vienne, weak from scars and wounds, to write to you," etc. "Turpin", writes Professor Earle, "was a name familiar to Francigenæ." In *Domesday Book* Hurdingerie was found waste, and was paying 30s. rent, as against 12 oræ (20s.) in the time of King Edward. There was a new mill there. This is what we should expect after the Danish invasion of the previous century, the effects of which were especially

<sup>1</sup> See *Anglo-Saxon Chronicle* for A.D. 780. "This year the Old-Saxons and the Franks fought."

felt by Overton and Worthenbury. We gather this for one reason among others, that they seem anciently to have been parishes, and had townships of their own, but after the Danish incursion to have been dependent upon the mother church of Bangor. In Ministers' Accounts for the County of Fflynt, 19 and 20 Edward IV, Roger Puleston has two grain-mills in the vill of Worthenbury, and in the same vill a fulling-mill. In the 29th of Queen Elizabeth, an *Inq. p. m.* finds that Roger Puleston was seized of two water corn-mills in Worthenbury, and amongst other lands of a field called Kae'r Velin = the field of the mill. The fulling-mill, however, is now noted as being in Halghton, where a place called the Pandy still remains, just above the park on the south side. In the early Registers of Hanmer there are names of people, some of whom were certainly, and others probably, attracted to the neighbourhood by the cloth trade. Roger and Bartholomew Keay came from Yorkshire. Roger Gott is married at Hanmer in 1563; the Roan (or Rone) family are dyers; and Richard Ridgway comes from Cheshire to the Pandy in Halghton.

The Rev. D. S. Evans suggests that *panna* may be the Welsh *bannau*=eminences, hills. Mr. W. B. M. Thoyts has favoured me with a plan of Emral, the chapel, stables, etc., in which the mill is placed at some little distance below the house on the left bank of Col-broc. This may have been its situation in recent times, when converted into a corn-mill; but an older site<sup>1</sup> would seem to have been the north-west corner of the present kitchen-garden, to which the water was conveyed from the weir, which is at some distance from the house, higher up the stream, by a direct channel which may have been tunneled for part of its course. The same supply kept the moat ad-

<sup>1</sup> This is confirmed by the name "Mill-Field" for that part of the park which adjoins the gardens to the west. A "mill-garden" also was beside the chapel, which stood at some distance from, but opposite to, the north window of the dining-room. This chapel was pulled down about 1774.



joining the house and other pools clean and fresh down to 1862. When the water above the weir filled the banks, and formed a lake,<sup>1</sup> along which the kingfisher and water-ouzel would dart now and again, while every bush in that charming grove had its own song-bird, the whole must have seemed a complete *παράδεισος*.

As the question is still asked, why Emral was placed on such low ground (from which the Broxton Hills and Malpas can alone be seen), we reply, that anciently houses were so placed for the sake of shelter; but there was another reason in this case, and one which is no doubt the key to the whole situation. The approach to the house from the Whitchurch Road crosses a willow-bed (formerly a lake), then passes along a noble avenue of elms, and a roadway lined on each side with fine stabling and coach-houses, and so over the Col-broc by a bridge to the east front. On the north side of the avenue is a large Roman camp, which may be represented in the name "Kae'r Velin". The reason why the park on the *right* bank is called Maes y Pandy may be because the *original* fulling-mill was on that side the stream. Roman camps were generally upon low-lying ground. At a short distance below this one there is a water-worn rift in the bank, just such as might be expected below a mill. On the east side of the camp is a depression, which once seems to have been filled with water, which would no doubt flow into it by proper channels from innumerable springs in the long bank that slopes down from Burton's Wood. We have expressed the opinion above, that Emral is the translated form of Worthen (*gwerdd'-em* = an emerald); also, that Emral is the older situation we have no doubt; for this reason, among others, that 1800 years ago Worthenbury would often be under water when the camp at Emral<sup>2</sup> was high and dry. Add to this

<sup>1</sup> There were two other lakes between this one and Turpin's Ford, and the stones and bricks of which the dams were built may be seen in the banks of Col-broc.

<sup>2</sup> It confirms this view when we find that 43 acres of the demesne,



the number of Roman ways which concentrate upon the place, and we find at once that its importance must have been considerable. The Lion Lane, by Penley (*i.e.*, the road leading to *Caer Legionum*, or Holt), passing by Halch-dyn, and a square camp called the Gard, bears directly upon it; another is the road now called Halghton Lane, of which one branch left the "direct Watling Street" one mile and a half south-east of Hanmer, and another left it one mile and a half north of Hanmer, and, after becoming one, and passing various encampments, bears direct upon Emral; another road, coming from Wallington Lane, seems to go east through Burton's Wood; another—along which coal-carts went within the last hundred years—started from Eglwys y groes, and, passing the Old Hall, Willington Cross, Mulsford and Emral, entered Bangor by High Gate. The road which crossed the Col-broc at Turpin's Ford was the regular approach to Bangor from the Sarn, proceeding along Wallington Lane to the Dwngre Gate; then the Lion Lane proceeds from Emral along a lane, still there, to the Queen's Ford, where it is said that Queen Eleanor crossed the river Elfe; another road leads to Worthenbury, and direct to Shocklach, across the meadows, when the water would allow of it; but this must have been in much later times.

The form of the moat (not square with the house at the north-west corner, but coming short of it by some 12 ft.), which protects the west and south sides of the house, seems to confirm the suggestion that a tower stood at the north end, and that a road, with the stream in front of it, protected the east front. Many similar instances of houses so protected occur in Maelor.

I am much indebted to Mr. R. P. Ethelston for the loan of photographs, from one of which the view of Emral on the west side has been taken. The plan of the house and its surroundings is taken from the 15 in. Ordnance Map, with some additions.

called Maes Emral, lie on the right bank of Col-broc, to the east of the square camp.

## LLYFR SILIN

YN CYNNWYS ACHAU AMRYW DEULUOEDD  
YN NGWYNEDD, POWYS, ETC.

(Continued from Vol. iv, p. 316.)

## GARTHERYR.

PLANT Owen ap Gruffydd ap Dafydd fychan o Annes verch Rys ap Einion fychan oedd Sir Dafydd Owen,<sup>1</sup> Person Nannerch, Kanonwr o Llanelwy a Vikar Eglwysfach; Elizabeth Owen gwraig Ffoulke Salsbri ap Pirs Salsbri; a Mared verch Owen gwraig Thomas ap Ieuan ap Rys o Arthgarmon.

Reinallt ap Moris ap Gruffydd ap Dafydd fychan ap Dafydd ap Madoc Kyffin.

[In Pant Philip MS., *Hugh of Gartheryr ap Reinallt, etc.*  
—I. M.]

Mam Reinallt oedd Annes verch Siankin ap Rys ap Howel ap Madoc ap Tudr ap Gronw ap Gruffydd ap Madoc ap Iorwerth ap Madoc ap Ririd Flaidd.

Mam Annes oed Margred verch Howel ap Iolyn ap Ieuan Gethin ap y Kyffin.

Mam Margred oedd Morfydd verch Ieuan Lloyd ap Dafydd ap Gruffydd ap Ali ap Ieuan fychan ap Ieuan ap Heilin ap Ieuan ap Adda o Fochnant.

Mam Howel ap Iolyn oedd Myfanwy verch Howel ap Ednyfed Gam o Nantheudwy.

Mam Siankyn ap Rys ap Howel oedd Gwerfyl verch Ieuan Kruch ap Siankin o Ardudwy ap Ieuan ap Adda goch ap Edward ap Ednyfed ap Ior-

<sup>1</sup> Rector of Llandoget, 1534-37; Rector of Nannerch, 1537-58; Prebendary of Meifod, in St. Asaph Cathedral, 1534-58.

werth goch ap Tyfyd ap Asser ap Seissyllt ap Gwyn.

Mam Moris ap Gruffydd oedd Tibot verch Meredydd ap Tudr ap Gronw ap Howel y gadair ap Madoc ap Iorwerth ap Madoc ap Ririd Flaidd.

Mam Tibod oedd ..... verch Ieuan ap Tudr ap Gruffydd Lloyd ap Heilin Frych: chwaer Tudr ap Ieuan o Ferain.

Mam Madoc ap Ririd Flaidd oedd Gwenllian verch Ednyfed ap Kynfrig ap Rhiwallon ap Dyngad ap Tudr Trefor.

Mam Gwenllian oedd Wladys verch Elidr ap Owen ap Edwin.

CEFNIHIR. MOCHNANT.

Plant Howel ap Gruffydd ap Howel ap Madoc ap Iorwerth goch o Fared verch Ieuan ap Howel ap Iolyn ap Ieuan Gethin, chwaer un fam un dad a Moris ap Ieuan ap Howel, oedd Lewis ap Howel, Owen ap Howel, a Gwen verch Howel gwraig Dafydd y Glyn, brawd Lewis Kyffin. Ieuan ap Howel oedd fab Howel ap Gruffydd o *gariadferch*, medd rhai, tad Dafydd ap Ieuan ap Howel o Langadwaladr.

Mam Owen ap Howel oedd Gwenhwyfar verch Dafydd ap Ieuan bach ap Einion o'r Rhiwlas yn Nghynlleth .....<sup>1</sup> (oedd Sion, Ieuan, a Robert; Gwenhwyfar gwraig Rys ap Ieuan ap Dafydd o Gwm Nantfyllon; Malt, Elsbeth, ac un arall a elwyd Sina gwraig Dafydd ap Cadwaladr).

Ac o'i *gariadferch* y bu Ieuan; ac Ales gwraig Llew. ap Ieuan ap Llew. o Gynlleth; a Margred verch Owen gwraig Thomas ap Dafydd ap Deio o Llangedwyn.

Gwraig Owen ap Howel oedd Lowri verch Rys ap Ieuan ap Llew. medd rhai.<sup>2</sup>

<sup>1</sup> Mac rhyw gangymeriad yn y man hyn trwy wall eiriau.—I. M.

<sup>2</sup> Edrych a fu dwy wraig i Owen ap Howel.—I. M.

## BODFACH NEU LLANERCH Y AER.

Plant Dafydd ap William ap Meredydd ap Iolyn ap Ieuan Gethin o Lowri verch Sion ap Siankin fychan, chwaer oedd hi i Gruffydd Lloyd ap Siankin o Fodfach, oedd Lewis ap Dafydd ap William, a Hugh ap Dafydd; ac o ferched Kattrin gwraig Sion Thomas ap Rys ap Gutyn, Gwen, Margred, a Sina.

Plant Kattrin o Sion Thomas ap Rys oedd Lowri verch ac etifeddes, gwraig Richard Wynn o Fodlith.

Ac i Dafydd ap William y bu o'i *gariadferch* Sion Wynn ap Dafydd ap William o Llanfihangel yn Ngwynfa.

Plant William ap Meredydd ap Iolyn o'i briod oedd Dafydd ap William, Sion ap William, a Thomas ap William; ac un ferch a elwyd Mared verch William; a'u mam oedd Gwerfyl verch Thomas ap Dafydd fychan.

Ac o'i *gariadferch* y bu Harri ap William.

Plant Sion ap William ap Meredydd o'i briod oedd 1 William, 2 Dafydd, 3 Cadwaladr, 4 Sion, 5 Thomas, 6 ac Ales: a'u mam oedd Cattrin verch Ednyfed ap Gruffydd o'r Hendwr yn Ydeirnion.

Plant Harri ap William uchod oedd Sion Parry, a Moris ap Harri; Kattrin, Mared, ac Ann.

Plant Sion ap Harri oedd William ap Sion ap Harri; Mr. Hugh Parry,<sup>1</sup> Person Llanarmon Dyffryn Keiriog; Gruffydd ap Sion ap Harri; William, ac Edward; ac o ferched Kattrin, Mawd, Iimia, Ann, ac Ales; a'u mam oedd Ales verch Ffoulke ap Moris o Blwy Llanfyllin.

<sup>1</sup> Rector of Llanarmon Dyffryn Ceiriog, 1619-42.

LLORAN UCHAF.

Moris ap Meredydd ap Ieuan ap Rys ap Dafydd ap Howel ap Gruffydd ap Ieuan Gethin ap Madoc Kyffin, &c.

Mam Moris ap Meredydd oedd Ales verch Gruffydd Lloyd ap Ieuan ap Gruffydd fychan ap Gruffydd ap Ieuan ap Heilin ap Ieuan ap Adda.

Mam Ales oedd Margred verch Ieuan ap Gruffydd ap Howel ap Madoc ap Iorwerth goch o Foch-nant. Fel Trewern.

Mam Ieuan ap Gruffydd ap Howel oedd ... verch Dafydd fychan ap Dafydd ap Madoc Kyffin ap Madoc Goch.

Mam Meredydd ap Ieuan ap Rys oedd Mali verch Deio ap Sienkin.<sup>1</sup>

Mam Mali oedd ..... verch Gruffydd ap Ieuan fychan ap Ieuan Gethin ap Madoc Kyffin.

Mam Ieuan ap Rys oedd Mallt verch Gruffydd ap Ieuan ap Madoc<sup>2</sup> ap Ieuan fychan ap Heilin.

Plant Meredydd ap Ieuan ap Rys o Ales verch Greffydd Lloyd Uchod oedd Moris, Sion, Ieuan a Gruffydd, ac o ferched Margred gwraig Dafydd ap Howel ap Madoc o Llanarmon Mynydd Mawr; Mared gwraig Edward ap Richard ap Madoc o Trefonen; Kattrin gwraig Cadwaladr ap Owen; Sian gwraig Robert ap Howel ap Owen; Ales gwraig Dafydd Lloyd ap Meredydd o Ddeuddwr; Elizabeth gwraig Robert Lloyd o Llanarmon ac Ann gwraig Sion Dafydd fychan o Eunant, mam Edward Wynn oedd hi.<sup>3</sup>

Ac o'r wraig gyntaf Meredydd ap Ieuan ap Rys bu Dafydd ap Meredydd; ac i Dafydd ap Meredydd y bu Moris, a Chattrin gwraig Owen ap Dafydd ap Meredydd o Bennant, mam Robert ap Owen.

<sup>1</sup> To Idnerth Benfras (*Powys Fadog*, vol. iv, p. 239).

<sup>2</sup> Of Cwmwr in Hirnant (*Powys Fadog*, vol. iv, p. 239).

<sup>3</sup> *Arch. Camb.*, vol. iv, 5th Series, 1887, p. 309.

Plant Ieuan ap Rys oedd Llew. a Meredydd ; ac i Llew. y bu Moris ap Llew. tad Hugh ap Moris ap Llew. o Gefnhir.

Plant Moris ap Meredydd o Sina verch Thomas ap Reinallt ap Gruffydd ap Howel oeddynt Edward (a briododd Blanse verch ...<sup>1</sup> Corbet o Li a bu iddynt Elinor Morris etifeddes, a briododd Daniel Moris a bu iddynt fab a merch Edward Morris a Sara Morris, ac ar ol marw Daniel y priododd hi John Royden o Faelor, a bu iddynt lawer o blant); Hugh Moris, Thomas Moris, *mort*; Robert Moris, *mort*; David Moris, Oliver Moris, William Moris, Richard Moris, ac Andrew Moris<sup>2</sup> Deon Llanelwy; ac o ferched, Gwen gwraig Robert ap Sion ap Dafydd ap Rhys o Llanfechan, ac ni bu iddynt ond merched; Margred gwraig Moris ap Howel ap Rys o'r Hen Fache (a bu iddynt Edward Moris, Oliver Moris<sup>3</sup> Prelad, Robert Moris, Daniel Moris, *mort*; ac o ferched Kattrin gwraig John Ffoulke o Llandrillo, Elin gwraig Edward Jones o Esquennan, a gwraig Moris ap Reinallt o Llanarmon Mynydd Mawr, a merched a fu iddynt a gwraig Thomas Roberts o Dalybont); Ann gwraig John Blodwel marsiandwr o Groes Oswallt, a bu iddynt feibion a merched lawer; Elin gwraig Oliver Lloyd<sup>4</sup> o Lloran isaf, ac iddynt y bu Thomas Lloyd, William Lloyd, Edward Lloyd, a Moris, *mort*; ac o ferched Thomasin, Abi, a Kattrin Lloyd, Mary gwraig Oliver Lloyd ap Dafydd Lloyd o Gastell Moch, ac iddynt y bu Robert Lloyd a erail.

Plant Dafydd Moris o Kattrin Mule oedd Edward

<sup>1</sup> Thomas Corbet (*Hist. of Powys Fadog*, iv, p. 241).

<sup>2</sup> A.M. of Oriel College; Dean of St. Asaph, 1634; deprived during the Commonwealth; died c. 1663.

<sup>3</sup> Rector of Llanbedr Dyffryn Clwyd, 164-; deprived during the Commonwealth.

<sup>4</sup> *Arch. Camb.*, vol. iv, 5th Series, 1887, p. 311.

Moris ; Tamasin gwraig Lloyd Pyrce ; a Siwsan gwraig Thomas Kinaston o Lundain ap Edward Kinaston o Fortyn.

Plant Hugh Morris o Joyce verch Thomas Loker<sup>1</sup> o Wenlock oedd Daniel Moris, a briododd Elin verch ac aeres Edward Morris fel o'r blaen ; ac Abigail a briododd Francis Smallman o Wilderhope gylch Wenlock yn Sir y Mwythyg.

Plant Oliver Maurice o Ales verch ac aeres Moris ap Lewis Kyffin o Llangedwyn oedd Thomas Moris, Edward Moris a Dorothy gwraig William Moody o Llanfechan, a Cattrin gwraig William Lloyd o Lantanat ; Mary gwraig Oliver Sieffre o'r Brithdir ; Margred gwraig Rys ap Edward o'r Efelwag ; a Siwsan gwraig Thomas Jones ap Dafydd ap John ap Gruffydd o Llanymbldwel ac Elin *mort*.

Plant William Morris o Margred verch Thomas Evans o Groes Oswallt ei wraig gyntaf oedd Ann gwraig Rondl Eddowes o Ty Broughton, ac Elinor gwraig Robert Evans o Griketh.

Ac o'i wraig ddiwetha Sarah Eytyn,<sup>2</sup> chwaer Sir Gerard Eytyn y bu iddo dri mab sef Hugh, David a John.

Plant Richard Moris o Ales verch ac aeres Moris ap John ap Owen ap Howel o Gefnir, oedd Theodor Moris a thair merch, un a briododd Ieuan Gwyn o Gegidfa : un arall a briododd ..... yn Kedewen a Sian a briododd John ap Roger Wynn o Iâl.

ESGWENNAN, 1661.

Robert Jones ap Edward Jones ap Robert ap Sion ap Thomas ap Lewis ap Llew. ap Moris goch.<sup>3</sup>

<sup>1</sup> Lothier ?. She was sister of Francis Lothier.

<sup>2</sup> Daughter of Cynwrig Eytyn of Eyton, near Rhuabon, and Elizabeth, daughter of Sir Richard Brooke of Norton Priory, co. Chester.

<sup>3</sup> Robert Jones o. s. p., and his lands fell to his uncle, John Jones.—I. M. See p. 49.

- Mam Robert Jones oedd Elin verch Moris ap Howel ap Rys ap Ieuan ap Llewelin o'r Henfache.
- Mam Elen oedd Margred verch Moris ap Meredydd ap Ieuan ap Rys. Cais Ach Lloran ucha.<sup>1</sup>
- Mam Moris ap Howel oedd Gwenhwyfar verch Robert ap Reinallt ap Gruffydd ap Rys ap Ieuan ap Llew. ddu o'r Deirnon.
- Mam Edward Jones oedd Ales verch Owen ap Sion ap Ieuan ap Rys ap Gronw ap Kynfrig.
- Mam Ales verch Owen oedd Sabel verch Meredydd ap Gronw ap Gruffydd Gethin.
- Mam Robert ap Sion oedd Margred Lloyd verch Robert Lloyd ap Dafydd Lloyd o Blas is Klawdd<sup>2</sup> ap Sion Edward ap Iorwerth ap Ieuan ap Adda. Cais Ach Sion Edward o'r Waun.
- Mam Margred Lloyd oedd Katrin verch Edward ap Rhys ap Dafydd ap Gwilym. Cais Ach Eglwyseg.
- Mam Robert Lloyd oedd Gwenhwyfar verch Robert ap Gruffydd ap Rys ap Dafydd ap Howel o Ddinmael.
- Mam Sion ap Thomas ap Lewis oedd Mary verch Richard ap Meredydd ap Howel ap Moris ap Ieuan Gethin ap Madoc Kyffin.
- Mam Mary verch Richard ap Meredydd oedd Goleubryd verch Gruffydd ap Meredydd fychan ap Gruffydd ap Meredydd ap Howel ap Philip Dorddu ap Howel ap Madoc ap Trahaiarn ap Madoc. Ail wraig oedd hi i Richard ap Meredydd.
- Mam Goleubryd oedd Elin verch William ap Sion ap Llew. ddu.
- Mam Gruffydd ap Meredydd fychan oedd Mawd verch Gruffydd ap Nicholas ap Philip ap Elidr ddu.
- Mam Thomas ap Lewis oedd Marred verch Madoc,

<sup>1</sup> See p. 46.<sup>2</sup> In Chirk parish.



chwaer Howel ap Madoc tad Dafydd ap Howel  
ap Madoc o Llanarmon Mynydd Mawr.

Mam Moris goch oedd Margred verch Llewelyn ap  
Gruffydd fychan o Ddeuddwr.

Mam Llew. ap Gruffydd ap Ieuan oedd Mawd verch  
Gruffyth ap Rys fychan o Geri.

Mam Gruffydd ap Ieuan oedd Gwenhwyfar verch  
Gruff. ap Alo, Ysw.

Mam Ieuan ap Madoc oedd Arddyn verch ac etifeddes  
Rys ap Aaron ap Bledri. (Knight of the Sepul-  
chre.)

ESGWENNAN.

John Jones (1668) ap John Jones ap Robert ap Sion  
ap Thomas ap Lewis ap Llew. ap Moris goch o'r Dre-  
lydan yn Mhlwyf Cegidfa ap John ap Gruffydd ap Ieuan  
ap Madoc ap Kadwgan Wenwys.

Mam John Jones yw Margred verch Edward Moris  
ap Howel ap Rys ap Ieuan ap Llewelyn o'r  
Henfache.<sup>1</sup>

Mam Margred oedd Jane verch John Matthews o  
Flodwel.

Mam Jane oedd Sina<sup>2</sup> verch ac etifeddes Moris Tanad  
ap Robert Tanad o Flodwel.

Mam Sina oedd Margred verch Thomas ap Owen ap  
Gruffydd ap Ieuan ap Rys o'r Plas Du yn  
Efionydd.

[The sons of Robert ap Sion ap Thomas uchod were  
Edward (p. 47), John, Thomas Jones, and Moris  
Jones; and he had a dr., Elinor, married to Jeffrey ap  
Griffith ap Lewis ap Owen ap Madoc of Gofa. Thomas  
Jones, third son of Robert ap Sion, married Mary, dr.  
of Richard ap John ap Moris.—I. M.]

RHIWLAS YN NGHYNLLETH.

John Davies ap Edward Davies<sup>3</sup> ap Dafydd ap Ed-

<sup>1</sup> In Llanrhaiadr yn Mochnant.

<sup>2</sup> ? Sian.

<sup>3</sup> Born Feb. 20th, 1618; buried at Llansilin, Monday, March 14,  
1680.

ward ap Dafydd ap Ieuan ap Dafydd ap Ieuan bach ap Einion ap Howel ap Kynfrig ap Llew. ap Madoc ap Ieuan ap Llew. ap Kynfrig ap Ririd ap Riwallon ap Cynfyn ap Gwerystan ap Gwaithfoed.

Mam John Davies ydyw Margred verch William Lloyd ap Rolant ap Thomas ap Gruffydd o Goed y Rhygin o Drawsfynydd ap Siankyn ap Rys ap Tudr ap Meredydd ap Gruffydd Llwyd ap Llewelyn ap Llowarch ap Bran. Cais Ach Rhiwgoch.

Mam Margred oedd Elizabeth verch William Morgan ap Sion ap Rhydderch ap Ithel ap Iorwerth ap Einion (a laddod pan oedd Sirif yn Sir Feirionydd ar Ddydd Gwyl Ffair yn Llandrillo a Dafydd ap Ieuan ap Einion ei gefnder a'i lladdodd) ap Llew. ap Kynfrig ap Osber Wyddel.

Ni bu un Ffair mor ffrwythlon o fewn Edeirnion Dir  
Ers naw ugain mlynedd pan laddod Siri y Sir;  
Dafydd ap Ieuan ap Einion oedd yno 'n Benaeth mawr,  
O achos hwn a'i drallod f'aeth Ffeirie Drillo i lawr.

Mathew Owen a'i gwnaeth i'r Ffair gyntaf wrth rym y Siarter diwaetha a gafodd Mr. Morris Wynn o Grogen.

Mam Edward Davies oedd Gwen verch Gruffydd ap Lewis o'r Golfa ap Lewis ap Owen o'r Main ap Madoc ap Ieuan ap Meredydd ap Llew. ap Gruffydd Lloyd o'r Main.

Mam Gwen oedd Mari verch Moris ap Lewis Kyffin ap John ap William ap Moris ap Ieuan Gethin o Artheryr ap Madoc Kyffin.

Mam Dafydd ap Edward oedd Katrin verch Ieuan ap Iolyn ap Llew. ap Siankin.

Mam Edward ap Dafydd oedd Sian verch Sion ap Moris Goch.

Mam Dafydd ap Ieuan ap Dafydd oedd Katrin verch Sion ap Einion ap Madoc heddwch. Cais Ach Pentre Pant.

Mam Ieuan ap Dafydd ap Ieuan bach oedd Myfanwy verch Gruffydd ap Madoc ap Howel, Uchelwr o'r Rhiwlas.

Mam Dafydd ap Ieuan bach ap Einion oedd Gwenhwyfar verch Ieuan fychan o Foelyrch ap Ieuan Gethin ap Madoc Kyffin. Gyda'r Gwenhwyfar hon y caed Esgwennan issa yn Nghynlleth tan dalu Rent ucha i Foelyrch.

Plant Edward Davies yw John Davies;<sup>1</sup> Gwen Davies gwraig Hugh Moris ap Reinallt ap Moris ap Thomas ap Reinallt ap Moris ap Gruffydd ap Dafydd fychan ap Dafydd ap Madoc Kyffin o Artheryr; Elizabeth<sup>2</sup> gwraig Edward Owens ap Owen ap Edward ap Owen ap Edward ap Hugh o Lyn Ceiriog; a Margred<sup>3</sup> gwraig Jacob Reinallt o'r Waen<sup>4</sup>, ac wedi marw Edward Owens priododd Elizabeth Davies Thomas Edwards<sup>4</sup> of Llangollen Vechan, Attorney.

Evan bach, or Ieuan fychan ap Einion, upon his own proper charge began the making of the great window in the chancel of Our Lady's Church in Llansilin, and Gwenhwyfar, his wife, finished the same, whose name was artificially wrought in the glass, and seen in the memory of this age, and until it was ruined in the time of the late unhapy warre between King Charles the First and his unnatural subjects.<sup>5</sup>

#### WILLIAM MORRIS, CEFN Y BRAICH.

William Moris ap Lewis ap Moris ap Sion ap Thomas ap Llew. o Foelyrch ap Ieuan ap Howel ap Ieuan fychan ap Ieuan Gethin ap Madoc Kyffin ap Madoc Goch ap Ieva ap Cyhelyn ap Rhun ap Einion Efell ap Madoc ap Meredydd ap Bleddyn ap Cynfyn oedd Dywysog Mathrafal ap Grwstan ap Gwaithfoed ap Gwrydyr ap Canadawg ap Lles ap Llawddeawg ap

<sup>1</sup> Born October 10th, 1652.

<sup>2</sup> Buried at Llangollen on Wednesday, May 26th, 1714.

<sup>3</sup> Buried on Monday, Feb. 13th, 1698.

<sup>4</sup> Buried at Llangollen on Tuesday, Oct. 7th, 1712.

<sup>5</sup> This is a different handwriting from the rest of the MS., and is probably the remark of John Davies, the respectable author of *Heraldry Displayed*, at the end of his own pedigree.—I. I.

Edn.... ap Gwynan ap Gwynawg farf sych ap Ceidio ap Corff ap Caenawg mawr ap Tegonwy ap Teon ap Gwinau daufreuddwyd ap Bywrlew ap Bywdeg ap Rhun rhuddbaladr ap Llary ap Casnar Wledig ap Lludd ap Beli Mawr Brenin Ynys Prydain.

Gwraig gyntaf William Moris oedd Lettys verch Roger Kinaston ap Humphre Kinaston ap Roger Kinaston o Fortyn ap Humphre Kinaston Wyllt ap Sir Roger Kinaston.

Mam Roger Kinaston oedd Sian verch Oliver Lloyd o'r Llai.

Mam Sian oedd Blanse verch Sir Charles Herbert o Droiaf ap Sir William Herbert fab Iarll Penfro.

Mam Humphre Kinaston oedd Gwen Lloyd verch Rys ap Dafydd Lloyd o Gogerddan ap Dafydd ap Rhydderch ap Ieuan Lloyd.

Mam Roger Kinaston oedd Elizabeth verch Meredydd ap Howel ap Moris ap Ieuan Gethin ap Madoc Kyffin.

Mam Humphre Kinaston Wyllt oedd Elizabeth verch Harri Grae Iarll Tancerffild &c.

Mam Elizabeth oedd Antigoni verch Humphre Duke o Gloster brawd Harri Ved Brenin Lloegr.

Mam William Moris oedd Sian verch ac un o etifeddesau Sion Holand mab hynaf a gwir aer William Holand o'r Hendrefilwr yn Abergele ap Dafydd Holand ap Gruffydd Holand ap Dafydd Holand ap Holkin Holand ap Robin Holand ap Thomas Holand ap Sir Thomas Holand Marchog.

Mam Sian verch Sion Holand oedd Margred Lloyd verch William Lloyd o Llansannan ap Ieuan Lloyd ap Dafydd ap Meredydd o Hafodunos ap Dafydd Lloyd ap Gruffydd ap Cynwrig ap Bleddyn Lloyd ap Bleddyn fychan ap Bleddyn ap Gwion ap Kadfach ap Asser ap Gwrgi ap Hedd Molwynog un o'r 15.

Mam Margred verch William Lloyd oedd Kattrin verch ac etifeddes Dafydd Lloyd ap Moris o Llansannan.

- Mam William Lloyd oedd Lowri verch Howel ap Dafydd ap Meiric o Nannau.
- Mam Sion Holand oedd Sian verch Meredydd Lloyd ap Sion ap Owen o'r Ddiserth ap Sion ap Robin. Fal Ach Bryneuryn.
- Mam Meredydd Lloyd oedd Lowri verch Moris ap Sion ap Meredydd ap Ieuan o Yfionydd. Fel Ach Rhiwedog neu Klanene.
- Mam Lowri oedd Angharad verch Elisse ap Gruffydd ap Einion.
- Mam Sian verch Meredydd Lloyd oedd Kattrin verch Hugh Konwy o Fryneuryn ap Reinallt Conwy ap Hugh Conwy hên ap Robyn ap Gruffydd Goch o'r Rhos.
- Mam William Holand oedd Ales verch yr hen Sir William Griffith o'r Penrhyn. Ales oedd fam William Koetmor.
- Mam Ales oedd Elizabeth Grae verch Robert Grae Constabl Ruthyn.
- Mam Dafydd Holand ap Gruffydd oedd Gwerfyl verch Howel ap Madoc ap Ieuan ap Einion o Efionydd ap Howel ap Meredydd ap Einion ap Gwgan ap Meredydd ap Collwyn : un o'r 15 Llwyth.
- Mam Griffith ap Dafydd Holand oedd Dyddgu verch Dafydd ap y Crach a elwyd Dafydd ap Meredydd ap Gronw ap Cynwric ap Iddon ap Idnerth ap Cnethan ap Iaffeth ap Carwed ap Marchudd : un o'r 15 Llwyth.
- Mam Dafydd Holand ap *Hoeskin* oedd Margred verch ac etifeddes Dafydd chwith ap Dafydd ap Gruffydd ap Cariadog ap Thomas ap Rodri ap Owen Gwynedd.
- Mam *Hoeskin* ap Robin oedd Annes verch Meredydd ap Rys ap Richart ap Cadwaladr ap Gruffydd ap Cynan.
2. Mam Lewis Morris oedd Kattrin verch Lewis ap Moris ap Rys ap Gutyn ap Gruffydd ap Ieuan Gethin ap Madoc Kyffin.

Mam Kattrin oedd Sioned verch Ieuan fychan ap Llewelyn ap Moris goch.

Mam Lewis ap Moris ap Rys oedd Angharad verch Ieuan ap Dafydd ap Ieuan bach ap Einion ap Howel ap Cynwric ap Llew. ap Madoc o'r Rhiwlas.

3. Mam Moris ap Sion ap Thomas oedd Kattrin verch Lewis Lloyd o Foelfre ap Dafydd Lloyd ap Howel ap Moris ap Ieuan Gethin ap Madoc Kyffin.

Mam Kattrin verch Lewis Lloyd oedd Damasin Lloyd verch Ieuan Lloyd fychan ap Ieuan Lloyd ap Dafydd Lloyd o Abertanat ap Gruffydd ap Ieuan fychan ap Ieuan Gethin ap Madoc Kyffin.

Mam Damasin Lloyd oedd Lowri Grae verch John Grae ap Humphre Grae ap Harri Grae Iarll Tangerffild.

Mam Lewis Lloyd oedd Marred verch Ieuan ap Howel ap Iolyn ap Ieuan Gethin ap Madoc Kyffin. Cais Ach y Plas Ucha yn Llangedwyn.

4. Mam Sion ap Thomas ap Llew. oedd Sian Lloyd verch Gruffydd Lloyd ap Elissau ap Gruffydd ap Einion ap Gruffydd ap Llew. ap Cynfrig ap Osber.

Mam Sian Lloyd oedd Mary verch Dafydd ap Meiric fychan ap Howel o Nannau, ac i Fleddyn ap Cynfyn.

Mam Gruffydd Lloyd ap Elissau oedd Margred verch ac etifeddes Siankin ap Ieuan ap Llew. ap Gruffydd Lloyd ap Meredydd ap Llew. ap Ynyr. Fal Ach Bodidris.

Mam Elisse ap Gruffydd ap Einion oedd Lowri verch *Tudr ap Gruffydd Fychan* o'r Rhuddallt ap Madoc fychan ap Gruffydd Arglwydd Dinas Bran ap Madoc ap Gruffydd Maelor ap Madoc ap Meredydd ap Bleddyn ap Cynfyn.

Dyma'r Ach uchod yn gywir, can's y Lowri uchod oedd Verch Tudr brawd Owen Glyndwr ap Gruffydd fychan.

Ab Gruffydd llafnrudd y llall  
 Gryfgorff gymen ddigrifgall  
 Gorwyr Madog Ior Mydeingl  
 Fychan yn Ymseigian Seingl  
 Gorysgeenydd Ruffydd rwydd  
 Maelawr gywir-glawr Arglwydd.

Sr. Iolo Goch a'r Achau Owen Glyndwr a'i cant.

Felly nid oes yn Ach Owen Glyndwr un Madoc Crypyl na Gruffydd Farwn gwyn fal ac y mae yn y Llyfrau Cyffredin.

5. Mam Thomas ap Llew. oedd Ann verch Meredydd ap Howel ap Moris ap Ieuan Gethin ap Madoc Kyffin.

Mam Ann verch Meredydd oedd Damasyn verch Richard Irland ap Roger ap Sir John Irland Arglwydd *Hurt*.

Mam Maredydd ap Howel ap Moris oedd Mared verch ac etifeddes Howel ap Ieuan ap Iorwerth ap Einion Gethin o Gynlleth.

6. Mam Llew. ap Ieuan ap Howel oedd Angharad verch Howel ap Madoc ap Iorwerth goch ap Ieuan Foelfrych ap Iorwerth fychan ap Iorwerth ap Madoc fychan ap Madoc ap Urien o Faen Gwynedd ap *Eginin* ap Lles ap Idnerth benfras o Faesbury ap Uchdryd ap Edwin un o'r 15 Llwyth. Efe a ddug Arg. Croes Flori wedi engralio a phedair Bran duon ar bob corner a'u traed a'u pigau yn gochion.

7. Mam Ieuan ap Howel oedd Elen verch Dafydd ap Ieuan ap Owen o Arwystli; a chwaer i Elen oedd Gwenllian gwraig Owen ap Meredydd ap Dafydd ap Gruffydd fychan ap Gruffydd ap Einion o Gedewain.

8. Mam Howel ap Ieuan fychan oedd Gwenhwyfar verch Ieuan ap Llew. ddu o'r Deirnon ap Gruffydd ap Iorwerth foel ap Iorwerth fychan ap yr hên Iorwerth ap Owen ap Bleddyn ap Tudr ap Rys Sais.

9. Mam Ieuan fychan ap Ieuan Gethin oedd Margred

- verch Llew. ap Rotpert ap Iorwerth ap Ririd  
ap Madoc ap Ednowain Bendew : un o'r 15.
10. Mam Ieuan Gethin oedd Tanglwst verch ac etifeddes  
Ieuan foel o Bencelli : ac i Aleth Brenin Dyfed.
  11. Mam Madoc Kyffin oedd Lleuku verch ac etifeddes  
Howel goch ap Meredydd fychan ap yr hên  
Feredydd ap Howel ap Meredydd ap Bleddyn  
ap Cynfyn.
  12. Mam Madoc Goch oedd Efa verch Adda ap Awr ap  
Ieva ap Cyhelyn ap Tudr ap Rys Sais.
  13. Mam Ieva ap Cyhelyn ap Rhun oedd Eva verch ac  
unig (*sic*) etifeddesau Gronw ap Cadwgan Seith-  
ydd Arglwydd y Bachau yn Mochnant.
  14. Mam Cyhelyn ap Rhun oedd Elizabeth verch Sion  
Arglwydd Straens o'r Knwkin.
  15. Mam Rhun ap Einion Efell oedd Arddyn verch  
Madoc fychan ap Madoc ap Einion ap Urien ap  
Eginin ap Lles ap Idnerth benfras o Faesbrwk ;  
ac i Edwin.
  16. Mam Einion Efell oedd ..... verch Madoc ap Einion  
ap Urien o Faengwynedd fel o'r blaen.
  17. Mam Madoc ap Meredydd oedd Hunydd verch  
Eunydd Gwerngwy ap Marien.
  18. Mam Meredydd ap Bleddyn oedd Haer verch Gill-  
ing ap Blaidd Rhudd o'r Gest yn Efionydd.
  19. Mam Bleddyn ap Cynfyn oedd Angharad verch  
Meredydd ap Owen ap Howel dda ap Cadell  
ap Rodri Mawr.

(*To be continued.*)

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## Obituary.

HOWEL GWYN, ESQ

It is with much regret that we have to record the death of Howel Gwyn, Esq., of Duffryn, near Neath, which took place at his residence, on the 25th of January, in his eighty-second year. The Cambrian Archæological Association has thus lost an old member and a warm supporter, and one who took a great interest in the proceedings and welfare of the Association. Mr. Gwyn was a thorough Welshman, and it is said could trace his descent from Trahearn ap Einon of Talgarth, who lived in the twelfth century. He was much interested in the history of Neath Abbey; and all members who attended the Swansea Meeting will remember the great hospitality shown them by Mr. Gwyn on that occasion.

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## Archæological Notes and Queries.

[It is intended, for the future, to place under the above heading all matter which has been previously included in the Miscellaneous Notices, as well as correspondence addressed to the Editors. It is very much to be desired that this portion of the Journal may again become, what once it was, a means of communication between the Members on subjects of mutual interest. The Local Secretaries are particularly requested to keep the Editors duly informed of new discoveries made in each district; and the Members generally will greatly assist in promoting the objects for which the Cambrian Archæological Association was formed, by contributing as largely as possible to the Notes and Queries.—THE EDITORS.]

DISCOVERY OF SEPULCHRAL REMAINS ON TYNLLWFAN FARM, NEAR LLANFAIRFECHAN, CARNARVONSHIRE.—The attention of the Editors having been called to the discovery of sepulchral remains on Tynllwfan Farm, near Llanfairfechan, by a paragraph on the subject in the *Proceedings of the Society of Antiquaries of London* (vol. xi, 2nd Series, p. 429), one of the Local Secretaries for Carnarvonshire was written to about it, and his reply is as follows: "The grave was discovered about two or three years ago in a tumulus upon which some trees grew. It stood near a thorn hedge and a lane leading to the mountains. The object in cutting into it was only to level the ground. The grave, which was composed of rough stones, with one or more large flat stones as a cover, contained some broken fragments of urns, at least so the owner said; but I have never seen the pieces. On hearing of the

discovery, I at once applied to the owner to allow me to see them, and again several times afterwards; but he always put me off, and at last said they were gone to London, and would be back soon, but where they are I have never been able to find out. I will make another application to the proprietor, and, if with any good result, will let you know.

"RICHARD LUCK."

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COETAN ARTHUR CROMLECH, NEAR CARNARVON.—Last summer I came across a native of the neighbourhood of Carnarvon, who told me of a cromlech which interested me. His name is Mr. Thomas M. Williams, 7, Rhiw Bank Terrace, Colwyn Bay. I made him promise to put on paper his account of the cromlech, and the following is the substance of his letter: The cromlech is called Coetan Arthur, that is to say, Arthur's Quoit, and it stands in the parish of Llanrug, on a hill-slope belonging to a farm called Y Fodlas (*i.e.*, Hafod-las), and about four miles from Carnarvon. The spot is commonly called Parc Smith, but the proper name of the mountain is Y Cefn Du. The Cefn Du is exposed, especially to winds from the north and the east; the prolongation of the Cefn Du separates the parishes of Llanrug and Betws Garmon from one another, and it is on the north-eastern corner of it, on the left of Y Fodlas, that the cromlech is to be seen. There used to be two or three *meini hirion* near it, but my informant does not know whether they are still *in situ*. Now, there was a saying which he heard scores of times from old people, that whoever slept under the cromlech through the night of St. John's Festival (*Nos dydd Gwyl Ifan*) would rise in the morning either a giant in point of strength, or else as weak as a dwarf. Instances used to be adduced to prove it, such as old Ffowe of Ty Du, and Margret 'ch Ifan of Cwmglas, who owed their remarkable strength to the origin here indicated. Others, who were supposed to show traces of the contrary effect of the pernoctation were the Siontwms of the Fuches Las and the Deios of Cwm Brwynog. My informant does not tell me why the cromlech is called Coetan Arthur, though he intimates that there was a story current which explained it.

I need hardly say that I write this in order to elicit answers to the many questions which this ancient monument suggests; or, in short, any parallels which the readers of the Journal may happen to know of. It is needless to say that one would be glad to know whether it has ever been described in the *Archæologia Cambrensis*. If so, what is the reference? But if not, let us hear from some archæologist what the present state of the cromlech is, and also whether the Long Stones are still standing.

JOHN RHYS.

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WAYSIDE CROSS NEAR JEFFRESTON, PEMBROKESHIRE.—Can any of your readers give information about a wayside cross near the village of Jeffreston, in the hundred of Narberth, in the county of Pembroke? The cross is raised and carved on a stone which is

built into the hedge on the south side of the road leading from the parish church to the village of Cresselly. It is about eighteen inches in height, and twelve in width across the arms. There is a tradition of a holy well in the neighbourhood; and might not this have been the pilgrims' road to it, or to the more important Christ's Well (now Creswell) to the south? EMILY ALLEN.

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RESTORATION OF CHURCHYARD CROSS, ST. MARY HILL, GLAMORGAN.  
—The parish of St. Mary Hill, in the hundred of Ogmore, in the county of Glamorgan, lies about four miles north-west of Cowbridge. The church, which is dedicated to the Virgin, takes the latter part of its name from the high situation on which it stands. The parish is small, and includes a portion of the lordship of Ruthin, which, in ancient times, constituted one of the many petty sovereignties with which the Principality abounded, all exercising the rights of the Crown until abolished in the reign of Henry VIII. On the south side of the churchyard, early in the present year (1887), there existed the head of a fine cross, placed, without any shaft, on the top of four courses of dilapidated steps. The head is one of the finest in Wales, and the tracery upon it is very delicate. The subjects represented are—the Crucifixion on the front, the Embalming on the back, and figures of saints on the two sides, all surmounted by finely carved canopies.

From the time of the destruction of the cross, which probably took place during Cromwell's visit to Wales, nothing is known of its history until the end of the last century, when some pious individual conceived the idea of preserving the monument; but, not understanding the proper arrangement of the remains, the head of the cross was made the base, and a shaft raised on it, with a plain block of stone crowning the whole. This erection, of which I fail to find a sketch, was knocked down some thirty years ago, and remained in this state till the beginning of the present year, when the churchyard was accidentally visited by Thomas Mansel Franklen, Esq., of St. Hilary, near Cowbridge, who decided to restore the cross to its original condition. Many unforeseen obstacles presented themselves when once the work was put in hand. A stone for the base was required 2 ft. 6 in. by 1 ft. 9 in., and this had to be found on the adjacent down, where the sandstone crops up in irregular masses; but the difficulty was to find such a block without a flaw, and one or two failures occurred before a suitable piece was hewn. A stone for the shaft, 1 ft. square at the base, 6 ft. 3 in. in height, had also to be obtained, together with an octagonal block for the cap, 9 inches in height, and 4 ft. 3 in. in circumference, through which a copper bolt had to be inserted, for fixing the beautiful head which crowned the whole. The machinery necessary for the re-erection of the cross was also a matter of difficulty, as was the scarcity of water, which had to be hauled in casks from the river at Cowbridge, between four and five miles

distant, with which to make the mortar for resetting the flight of steps. But "*vincit omnia labor*", and now every person interested in the preservation of ancient monuments will appreciate the successful efforts of the restorer.

The work has been carried out by local masons from a design prepared by a member of our Association, after a careful comparison of the proportions of the shafts of the crosses of a similar type at Llangan, Porthkerry, and St. Donats.

It may not be out of place to add that the parishioners of St. Mary Hill, wishing to testify their appreciation of Mr. Franklen's generosity to their parish, with which he had no tie, presented Mrs. T. M. Franklen, through their Rector, the Rev. H. J. Humphreys, with a very handsome inkstand, candlesticks, etc. As the restored cross is within five miles of the town chosen for the Annual Meeting of the Cambrian Archæological Association next autumn, it is hoped that many members will go and see it, and judge for themselves of the very satisfactory manner in which the work has been accomplished.

EMILY ALLEN.

SEPULCHRAL CHAMBER AT TYN-Y-COED, NEAR CAPEL GARMON, DENBIGHSHIRE.—The following description of the sepulchral chamber, situated on high ground three-quarters of a mile south of Capel Garmon, near Bettws y Coed, is from the pen of our late lamented member the Rev. E. L. Barnwell, and was forwarded to the Editors by Mr. Worthington Smith, to accompany his drawings.

"This particular chamber differs, we believe, from all other similar structures remaining in the islands, and this difference consists in the passage, or gallery, opening into the chamber being at right angles to, and not in the same line as, the chamber. There are several of such galleries more or less perfect still remaining in Wales. They are found elsewhere, as in Gloucestershire and Somersetshire, where the most perfect examples still exist. Such appendages were necessary, as it is certain that these buried vaults were used for successive interments for successive generations. For this purpose one part of the chamber must stand free, and entirely independent of the roof, whether composed of one or more slabs; for, unless this independence existed, it would be impossible to remove it for subsequent interments. Even supposing such removal was possible, yet, in that case, the safety of the chamber would be seriously compromised. In fact, complete ruin must follow if this support of such a weight was removed. What pains were taken to secure the entrance may be seen in the chamber in the Uley mound, near Dursley, in Gloucestershire. Here the stone of the entrance is an enormous block of stone, supported at the extremities by massive props. But a much more striking illustration is furnished by the enormous lintel of the great chamber at Esse, about two miles from a small town called Retier, and between which place and Rennes communication is, or was until

SEFULCHRAL CHAMBER AT TYN Y COED, NEAR CAPEL GARMON, DENBIGHSHIRE.

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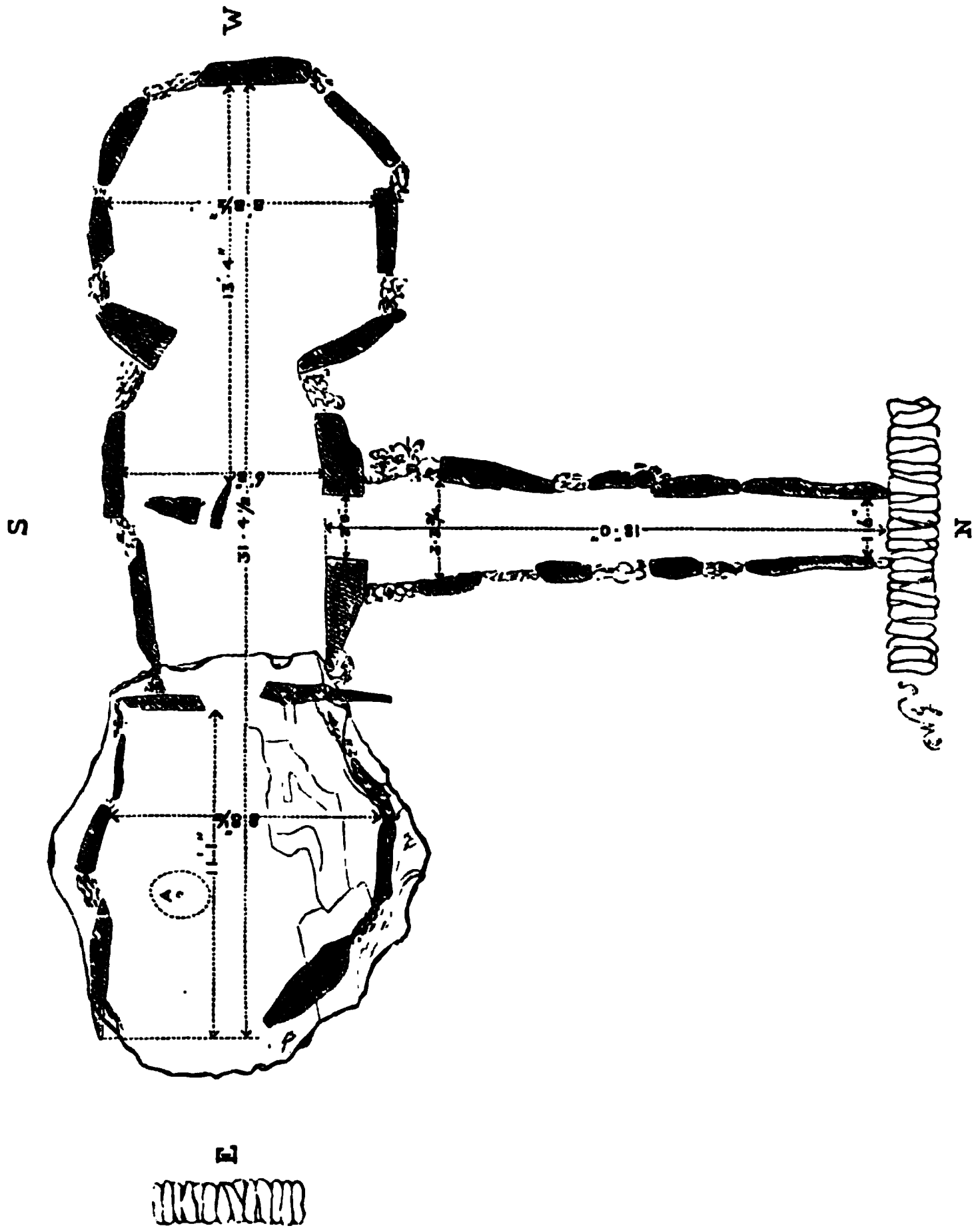
SEMPULCHRAL CHAMBER AT TYN Y COED, NEAR CAPHL GARMON, DENBIGHSHIRE.  
View looking E.





SEPULCHRAL CHAMBER AT TIN Y COED, NEAR CAPEL GARMON, DENEIGHUSHIRE.  
View looking S.E.





PLAN OF SEPULCHRAL CHAMBER AT TYN Y COED, NEAR CAPEL GARMON, DENBIGHSHIRE.  
(Scale 1/4 of an inch to the foot).



lately, kept up by a daily diligence. An account of this remarkable monument will be found in the *Archæologia Cambrensis* of 1874, pp. 326-7. There will be found an accurate representation of the lintel referred to, as well as the ground-plan, which shows how the different chambers were divided by cross-stones, the greater part of which are in their places. On reference, also, it will be seen that the stones marked 2 and 3 are much more massive than the other supporting stones, as might have been expected, from the fact that the massive lintel rests upon them. This end of the chamber, as is usually the arrangement, was not closed by any solid slab, but either by dry rubble or thinner stone, not connected with, or in any way supporting, the lintel given in one of the illustrations. This sepulchral chamber, as well as the great one near Saumur, and much better known than that of Esse, are about 60 feet long, the latter retaining traces of a gallery leading to the interior, which also is open on the east side. The chambers at Uley, in Gloucestershire, and in Wellow parish, near Bath, had the same kind of approach, but are divided by cross-walls into separate recesses; but these structures, especially the one at Wellow, is of much later character than the ordinary type, whose immense masses of stone are employed, as at Plas Newydd, in Anglesey. In the same county also exists the most perfect gallery, opening into the chamber mentioned by Pennant.

"The earliest notice of this burial-place is given in the *Arch. Cambrensis* of 1856 (p. 91), accompanied by an accurate engraving by the Rev. J. Evans, at that time the incumbent of Pentre Voelas Chapel. He is now Archdeacon of Merioneth. It will be seen from this and other illustrations, that the form, as previously stated, is quite different from other sepulchral monuments, and very unlike the one mentioned by Mr. Freeman as existing on the Cotswold Hills. During the Ruthin Meeting, in 1854, Mr. Freeman's statement is not recorded in the Report of the Meeting, but we believe Mr. Freeman alluded to the Uley mound; but Mr. Evans must have misunderstood that learned authority, for there is no striking resemblance between the two. There are, indeed, side-chambers on each side of the passage, which runs in the same direction as the chamber, and not at right angles—a very important difference. In his description, Mr. Evans calls the capstone the cromlech, as if a single flat stone could be so called. By that name the chamber itself was formerly called, but of late years even that indefinite term has been dropped, and the plainer and more intelligible word chamber used instead.

"Dates to such remains as these cannot be found, seeing that the question who the builders were has not been answered, nor is likely to be; but it is very probable that the Tyn-y-coed chamber is considerably later than our more simple and more massively built chambers of the dead.

"EDWARD LOWRY BARNWELL."

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MR. WORTHINGTON G. SMITH'S DRAWINGS OF WELSH ANTIQUITIES.  
—The whole of the drawings made by Mr. Smith in North and

South Wales and the Border Counties for eleven years—viz., from 1875 to 1885 inclusive—were purchased by the late Mr. Barnwell. He caused them all to be mounted, and well bound in seven large volumes; and, very shortly before his death, last autumn, he presented them thus bound to the Library of the Shropshire Archæological and Natural History Society at Shrewsbury. The drawings are mounted on 240 mounts, but the actual sketches amount to nearly double this number. It is satisfactory to know that these drawings are placed so conveniently to the Principality.

WORTHINGTON G. SMITH.

WEeping CROSSes.—In Rimmer's *Ancient Stone Crosses*, p. 14, I find this statement:—

“ Weeping crosses were erected for the use of those who were compelled to do penance by the parish clergyman. There is an example of one of these in Flintshire, not far from Holywell. It is known by a Welsh name, which signifies the cross of mourning, and was formerly supposed to mark the site of some lost battle or other event.”

Demurring altogether to the first paragraph, I ask, with respect to the second and third, What is the Welsh name? If *Croes Wylan*, what other crosses, similarly designated, besides this one and the one at Oswestry, are known to have existed? The site of the Shrewsbury “weeping cross” is also well known; but that was never described, I believe, as a *Croes Wylan*.

HENRY T. CLERK SHRAWARDINE.

ARCHÆOLOGICAL APPOINTMENTS.—The Council of the Society of Antiquaries of Scotland have this year selected Dr. Robert Monro, F.S.A.(Scot.), to fill the post of Rhind Lecturer, the subject to be dealt with being the Lake Dwellings of Europe. Dr. Monro's work on the Scotch Lake Dwellings is well known to archæologists, and the forthcoming lectures, which will be delivered in October next, at Edinburgh, promise to be of exceptional interest. The last two years have been spent by Dr. Monro in visiting the principal sites of the lake dwellings on the Continent, and studying the collections in the Swiss and Italian museums. It is impossible to understand the antiquities of this country, except after comparing them with the remains existing in other parts of Europe. The questions of the possible existence of a copper age, as well as one of stone and bronze, and whether bronze was introduced by a conquering race, still remain undecided. Dr. Monro's lectures will be the means, if not of solving these problems finally, at all events of throwing a flood of new light on the subject.

The Rev. G. F. Browne, B.D., has been appointed Disney Professor of Archæology at Cambridge. He will deliver six lectures during the Lent Term, on the “Sculptured Stones of pre-Norman Type in the British Islands.” This is the first attempt

that has been made by any of our universities to encourage the study of the national Christian monuments of Great Britain. The result cannot fail to be of the highest importance to archæology; for once the public begins to understand the value of the splendid series of early crosses to be found in Wales, Ireland, Scotland, and England, as illustrating Christian art in its most interesting stage, it will insist that the authorities who direct our museums shall devote at least as much space to exhibiting casts of these monuments as is given at present to Louis XIV furniture or Japanese flower-pots.

J. ROMILLY ALLEN.

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DISCOVERY OF HUMAN REMAINS AT BARRY.—On Monday, seven skeletons of human beings were found by the workmen employed on the Barry Dock works, in a field near Helton House; they were about eighteen inches below the surface of the ground, and on the top of the lias rock. Two of the skeletons were side by side, and the rest a little distance away. On Saturday three skeletons were found near the same place, and a short time ago five skeletons, twenty or thirty yards away from those found on Monday. A few pieces of pottery, some of it glazed, were picked up with the bones, and are in the possession of the resident engineer, Mr. John Robinson.—*South Wales Daily News*, Oct. 25, 1887.

The navvies employed upon the Barry Dock works, near Cardiff, have brought to light quite a graveyard full of skeletons, though, so far as is known, there never was a consecrated burial-ground upon or near the site of the present discovery. Some brief particulars of the unearthing of human remains at the great dock works appeared in our issue of yesterday, but up to the present the full number of the skeletons discovered has not been made known. Only yesterday afternoon, the pick and shovel of the navvies brought to light three more human frames, as well as the skeleton of a horse. The number of human skeletons unearthed so far has been as many as eighteen. The skeletons have all been dug up in a field at Holton-fawr. It appears that the presence of human remains was first noticed more than a week ago by some labourers who were engaged in making a tip siding at Holton-fawr, but as the bones, yielding to the pickaxe and shovel, came up in broken fragments, very little heed was paid to them, though they formed the component parts of no fewer than five skeletons. On Saturday, however, three more skeletons were found; and on Monday as many as seven were brought to the surface, as the result of which some of the men employed upon the works at this spot appear to have become a little alarmed, though apparently they were not all affected with the same fear, as many of them bore off, as grim mementoes of their gruesome "find", some human teeth, which they had no difficulty in extracting from the jaws of the disinterred skulls. Thus the discovery became noised abroad, and on Monday reached the ears of Mr. Robinson, the able and

energetic engineer of the Barry Dock, who at once repaired to Holton-fawr, for the purpose of making an investigation. He found that the remains had been struck at a depth of two feet from the surface, and it further seemed that the earth could never have been of greater thickness at this spot, as a huge rock intervened. In fact, the skeletons were found upon this rock, at a distance of twenty-four inches from what was for years a greensward flat, over which the cattle strayed and browsed. With the remains were found some broken pieces of antique pottery, of the rude and primitive design which belonged to a couple of centuries ago. Upon the bones being collected on Monday, the explorers were able to count fifteen nearly complete skeletons, all of them of full-grown persons, though the sex could not be determined. The more complete of the remains were removed, and on Monday could be seen at the offices, amongst them being a skull which was completely filled with clay. A medical man attached to the Barry Dock works, who examined the bones, entertained a belief that they must have been under the ground for nearly two hundred years. The discoveries, however, did not close with the unearthing of the fifteen skeletons already alluded to. While our correspondent was at the inquirer's office on Monday, a messenger brought intelligence to the effect that the remains of three more persons had been dug up. Mr. Charles Walker, nephew of the contractor, gave orders that the skeletons were not to be touched, after which an engine was summoned, and a small party proceeded to Holton-fawr, the scene of the mysterious recent discovery. One of the three skeletons, which had been very little interfered with by the picks of the navvies, was found to be in a remarkable state of preservation. The frame reclined at full length, and slightly upon one side, the skull, ribs, and leg-bones all being intact, and in a natural position. The teeth, some of which our correspondent brought away with him, were wonderfully well preserved, being sound in substance, white in colour, and showing not the slightest signs of decay. On the supposition that the eighteen skeletons might be the remains of some ancient warriors slain in battle, a diligent search has been made for arms, but not the slightest trace of any implements of warfare can be found, whilst the entire absence of buttons, and such like things attached to clothing, seems to suggest that the bodies were buried in a state of nudity. The possibility of their having been washed up by the sea has been speculated upon, but this theory sees that the remains were less than two hundred years old; no burial-place is locally mentioned, and up to the present no suggestion given of the why and wherefore conditions described. It appears from similar discoveries to the foregoing Island in years gone by. In 1817, were found near a chapel, which has a



in 1886, the vicinity of the Marine Hotel was the scene of the unearthing of skeletons.—*South Wales Daily News*, Oct. 26, 1887.

THE AURIFEROUS WEALTH OF WALES.—“The occurrence of gold in North Wales formed the subject of a very interesting paper by Mr. T. A. Readwin, F.G.S., read before the Geologists' Association, at University College, London. The occurrence of gold has, said the author, been known as a fact to geologists for nearly half a century. And it is quite certain that the well-to-do of the ancient Britons indulged rather extravagantly in gold ornaments. They wore torques made of thick gold wire curiously twisted; also wreaths, armlets, leglets, and signet-rings of gold. They also used golden corslets, shields, weapons, and spurs; luxuriated in the possession of ‘golden harps with golden wires’; and pledged one another in bull-horn drinking-cups tipped with solid gold.

“A celebrated *Triad* makes three Welsh chieftains the enviable possessors of golden cars; and Meyrick, the historian, not unreasonably infers from this that gold mines were wrought somehow by the Welsh at a very early period. It must be said that the style of the golden weapons, torques, etc., that have been found at various times, is very simple, and quite unlike the style of ornamentation of the early Christian period, and it is therefore probable that they belong to a time long anterior to that. That the ornaments mentioned were made of Welsh gold goes almost without saying. I may be allowed to refer here to one of them, which seems to have received but scanty attention. I mean a gold corselet (or breast-plate) to be seen amongst the antiquities of the British Museum, which was found in Flintshire in 1830, and described and illustrated in *Archæologia* in 1835.

“It is thought by some that Julius Cæsar invaded these islands more for the acquisition of supposed riches than the conquest of a barbarous people. This thought may have originated in an expression put into the mouth of Galgacus, whilst attacking the Caledonians,—namely, ‘Britain produces gold, silver, and other metals the booty of victory.’ It is more than probable that the Romans actually discovered gold in Wales on their own account, and wrought it, too; for, independently of the statement of Tacitus, just quoted, there are evidences of plenty of Roman mine-works, where gold must have been the principal, if not the sole, object of their search.

“One of the most remarkable is Gogofan, near Pumpsant, in Carmarthenshire. This gold mine is situate on the banks of the Cothy. Here a quartz lode has been worked, ‘opened to the day’, and a level driven nearly 200 feet through slate rock. The officers of the Geological Survey discovered gold here, and also what may fairly be called a metallurgical workshop; amongst the things found at the time was a beautiful gold necklace. But, to come nearer our own time, it may be well to notice that, between

the years 1631 and 1645, Thomas Bushell rented royal mines of King Charles I, both in Merionethshire and Cardiganshire; those in Merioneth being described as 'situate near Barmouth', which is a fact of some significance in the Welsh gold inquiry, and I may be excused for saying a word or two more about it on this occasion. The unfortunate Charles appears to have been nearly always afflicted by chronic impecuniosity, a disorder attended by many and varied inconveniences, particularly to a rather quarrelsome and very unpopular king.

"At one time, it is said, Charles's exigencies were so extreme that his queen had to dispose of her silver toilet-service in order to supply immediate food for the royal household. In 1636, Bushell was allowed by the King to erect a mint at the Castle of Aberystwith, ostensibly for the purpose of coining his Cardiganshire silver for the convenience of paying miners and other workpeople of his own. He struck coin of the value of halfpenny, penny, two, three, four, six, and twelve pence, and a half-crown. It is a fact unquestioned that Bushell gave and lent his royal master altogether treasure equivalent to quite two millions of our money. It is also a fact that the King could not have stood the racket of the Great Rebellion without the pecuniary aid afforded by Thomas Bushell. It is also a fact that Cromwell had closed the Mint at the Tower against the King, and rendered it impossible for him to get monetary supplies from that quarter. It is also certain that Bushell could not have imported gold into Wales, where he resided mostly, for he was hemmed in by the Parliamentary forces, and royal escorts were continually robbed by them.

"My firm impression is, that this very astute gentleman, Bushell, paid more attention to gold coinage than to the coinage of silver, of which he only accounts for about £13,000 worth! In any case (according to Ruding), Bushell was considered the 'chief dealer' in the precious metals in Wales during the rebellion; and the fact of his coining at extemporised mints and 'transported dies' must be allowed to count for much as regards the supposition that Bushell was master of the situation in Wales as to the matter of the coinage, whether 'exurgat money', 'blacksmith's money', 'siege-pieces', or otherwise. As Mrs. Glass would have put it, Bushell must have caught his gold before he struck the three-pound and other gold pieces; and it is equally certain that he did not dig his gold in Cardiganshire, for that county was celebrated for its lead and silver only.

"The charming Dolgelly district of Merionethshire, owing to comparatively recent gold discoveries, holds up its hand for the honour of having furnished the gold in loyal support of, perhaps, the most unfortunate monarch of these realms.

"Contrary proof wanting, I maintain the theory that this must have been the case, for I have found nearly a hundred silver and gold coins bearing the plume of feathers as mint-mark on the obverse, and frequently the plume in triplicate on the reverse, of

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the coins. This mint-mark was agreed on previously, in order to indicate the Welsh origin of the metals; and it is rather a curious fact that this plume has been frequently mistaken for the fleur-de-lis. That Bushell got the whole of his gold from the beautiful valley of the Mawddach and its adjacent mountains, I have not the slightest doubt. I am the fortunate possessor of one of Bushell's three-pound pieces of the 'exurgat money', bearing date 1644; and also casts of others, dated respectively 1642 and 1643. That history is comparatively silent on this subject may be accounted for in this way. Bushell paid his royal master one-tenth royalty on his gold, and lent him the remaining nine-tenths. The King got all he could get, and it was not at all to the interest of either to say anything about it. There were no accounts to keep. But these coins that remain fill the historical gap.

"The 1644 piece is alleged to have been struck at Oxford; but this could hardly have been the case, for at Oxford the King had chopped into bits of all sizes and values nearly all the silver plate belonging to the colleges, promising to repay its value at five shillings per ounce, 'whenever God should please', with eight per cent. interest thereon. The colleges certainly had no gold plate or bullion, and very little silver. There was no gold in the mint at Oxford, and Bushell was not there at the time. The three-pound pieces, therefore, I think, must have been all struck in Wales without interference, and the gold got out of Merionethshire. I may mention here that Lord Bacon's new plan of mining was by driving deep levels for drainage. Bushell was his devoted pupil, and, as I read it, the first man who ever attempted to carry out the Baconian grand and novel design. This makes me think that some of the Welsh excavations attributed to the Romans (those having levels) in all probability were the work of Thomas Bushell and his friends at the time when everybody was allowed by law to dig for gold and silver wherever they thought to find it."—*Industrial Review*, Jan. 7, 1888.

## Reviews and Notices of Books.

A BOOKE OF GLAMORGANSHIRE ANTIQUITIES. By RICE MERRICK, Esq. 1578. Edited by JAMES ANDREW CORBETT. London: J. Davy and Sons. 1887. Small 4to., 159 pages.

THAT Glamorganshire, one of the largest and most important districts in Wales, should be without a county history is certainly not from lack of material from which to deduce a consistent account of the progress of the inhabitants of this part of the country from the barbarism of the stone age to the high civilisation of the nineteenth century. The less cultivated districts on the mountains are rich in prehistoric remains; the early Christian inscribed monuments bear witness to the existence of a British church whilst Saxon England was still pagan; and the mediæval castles tell the story of the conquest of Wales by the Normans. As no single individual capable of welding the vast amount of facts bearing on the subject into a logical whole has yet been found, the task of the future county historian might be greatly simplified by the formation of an Archæological and Historical Society for Glamorganshire, by which means all the structures, monuments, and objects discovered in association with them might be systematically described and classified, and all documents existing in the public archives might be collected and published. Mr. James A. Corbett has forestalled the work of such a society by reprinting Rice Merrick's *Morganic Archaiographia*, with notes, under the title of *A Booke of Glamorganshire Antiquities*. The only previous edition was privately printed by Sir Thomas Phillipps at Middle Hill in 1825, and copies are now very difficult to obtain. Rice Merrick was said to have lived at Cottrell, and was Clerk of the Peace for the county. He wrote his book in 1578, but the only MS. now in existence is a copy written 1660 to 1680, in the possession of Queen's College, Oxford. Mr. Corbett's edition is a reprint from Sir Thomas Phillipps' book, which was taken from a copy of the Queen's College MS. made by the late Rev. J. M. Traherne. In order, therefore, to correct any mistakes which may have crept in, the present edition has been carefully collated with the Queen's College MS.

The first 120 pages of Mr. Corbett's volume are devoted to Rice Merrick's *Morganic Archaiographia*, and the remaining 59 pages contain the portion of Leland's *Itinerary* relating to Glamorganshire; extracts from the *Annales Cambriæ* and the *Brut y Tywysogion*; notes by the author on the text; and last, but not least, a copious index. Great care has evidently been bestowed by both Editor

and publisher on the preparation of the book, in order to ensure good binding, good paper, and good printing. In these days of competition and cheap bad work, it is an unalloyed pleasure to turn over the pages of a volume such as is now before us, rejoicing in broad margins and bright clear type standing out crisply against a background of delicately toned paper. It recalls to one's memory the amiable enthusiast described in Hill Burton's *Book-Hunter*, who used to be so well satisfied with the exteriors of his literary treasures that he would have considered it the worst possible taste to examine their contents. However, not having reached this extreme stage of bibliomania, we may be permitted to read Rice Merrick before placing him on our shelves, even at the risk of shocking the collector pure and simple. Not the least interesting feature in the *Booke of Glamorganshire Antiquities* is the reproduction of the quaint phraseology, spelling, and it may be added bad grammar of the original, as, for instance, the following sentence, which catches the eye on the first page: "And as the memory of things done in former Ages by our Predecessors are (*sic*) partly buried in oblivion," etc. Rice Merrick begins by explaining the necessity for the existence of historians by observing that if our ancestors had committed to writing the things which came under their personal observation, many things worthy of remembrance would not have been forgotten. He goes on to give reasons why history should be read. "For like as a man, by a certaine instinct of nature, is desirous of Novelties, soe is hee of the knowledge of things past; whereby not only necessary and pleasant remembrance is attayned, but alsoe good example to the Amendment of life."

*Morganicæ Archaiographia* is made up partly of the history of Glamorganshire from the earliest times, and partly of descriptions of the state of the county at the end of the sixteenth century. The historical portion appears to have been derived chiefly from a Welsh MS. called *Cwitta Cyfarwyld*, a short, stumpy volume written about 1445, and now preserved in the Peniarth Library. He also consulted certain "old Bookes and pamphletts in the Brittain tongue", and the Register of Neath Abbey, now no longer in existence. Mr. Corbett thinks that not much weight can be attached to Rice Merrick's history, and points out that the personal details as to Jestyn and Rhys ap Tudor are undoubtedly fabulous.

On page 5 will be found a most amusing illustration of the way in which an inscription may be misread when a false assumption has once been made as to its language and true character. Merrick here tells us that "Morgan, Duke of Albania (now named Scotland), was slain by Cunedagius, his cousen German, in a battell between them, fought neere to a place called Eglwys uvunydy, and there buried, with a square rough hard stone layd over him (which I have viewed and seene). with this superscription in the brytane Language engraved therein: Pymp lys vy kar ym tokkwys; as much to say in English 'my Cousen's five fingers overtopped me', which place, in this Remembrance of his death, is called

Morgan untill this day, by com'on use Margam, according to the manner yet used in Scotland and the North of England, pronouncing A oftentimes for O." The stone here referred to is of course the well-known Pompeius Carantorius monument near Margam;<sup>1</sup> but, in making merry over the blunders of the antiquary of three hundred years ago, we must not forget that it is not long since Professor George Stephens read an inscription in Greek hexameters, found at Brough, in Westmoreland, as an epitaph in the ancient dialect of Northumbria written in Runes. It is also a point worthy of note that the Pompeius Carantorius stone should have been described at so early a period, although Merrick does not seem to have noticed the Oghams on the edge of the pillar.

The description given of the physical peculiarities of the country, on p. 9, is not without interest. "Bro", or the Country in the Vale, Merrick tells us, was "a champyon and open country, without great store of inclosures; for, in my time, old men reported that they remembered in their youth that Cattell in some time for want of shade, from the port way runne to Barry, which is 4 miles distant, whose fforefathers told them that great part of th'inclosures was made in their days." "Blayne", on the other hand, "which in English wee call Montaines", was of greater area than the low country of the vale; and "in this part was always great breeding of Cattell, Horses, and Sheepe; but in the Elder time therein grew but small store of Corne; for in most places there the ground was not thereunto apt, unlesse it were mended with Soyle or dung; but now of late yeares, since the knowledge or use of lyminge was found, there groweth more plenty of grayne, as in place thereto more aptly serving shall be declared."

Merrick concludes the historical portion of his work by pointing out the great advantages accruing to the Principality by being united with England, and the following sentence will not be very pleasant reading for Welsh Home-Rulers: "The Discord betweene England and Wales, then, procured Slaughters, Invasions, Enmityes, burnings, Poverty, and such like frutes of Warr. This Vnity engendered ffreindshipp, Amity, Love, Alliance, assistance, wealth, and quietnes; God preserve and encrease it."

The remaining part of the *Morganicæ Archaiographia*, although short, is really the most valuable, as it contains accounts of the state of Cardiff, Llandaff, Caerphilly, Merthyr, etc., in the sixteenth century, founded on personal knowledge. The commercial importance attained by Cardiff as a port within the last few years was then undreamt of, but its germ existed in "a faire key, to the which both Ships and Botes resort." The "high crosse" and the "foure faire Gates" in the town walls have disappeared, but the steeple of St. John's Church, "beautified with Pinnacles", still "of all skillfull behoulders is very well liked of". The description of Cardiff Castle is very full, and should be compared with that given by

<sup>1</sup> Westwood's *Lapidarium Walliæ*, pl. xiii, fig. 1.



Mr. G. T. Clark in his *Mediæval Military Architecture*. Merrick's speculations as to the derivation of the name Caerphilly are amusing. "Some conjecture it to proceede of one Fily, the sonne of a Gyant. Others think it to spring of the Romanes, and that a Roman Governour builded it, and left his daughter there to dwell, and soe called it Cara Filia, and corruptly Caer Filly." A curious relic of superstition is preserved on p. 107 in connection with Eglwys Ylan, which church was visited every May eve by people to make an offering to the priest, "believing thereby to ridd their Cattell out of danger of any pestilent or sodaine death."

Mr. Corbett's notes in the Appendix are admirable as far as they go; and their quality being so good, we can only regret that the quantity is not greater. The question of illustrations generally affects the price at which it is possible to publish a book; but we cannot help thinking that it would be a decided improvement if a map of the county, a plan of Cardiff Castle, and a few woodcuts of the Pompeius Carantorius stone and the inscribed sepulchral slabs at Ewenny, etc., could be introduced in the next edition. Having said so much, we must, in conclusion, recommend every Glamorganshire man and every student of county history to take the first opportunity of adding *A Booke of Glamorganshire Antiquities* to his library.

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CATALOGUE OF THE MANX CROSSES, WITH THE INSCRIPTIONS AND VARIOUS RENDERINGS COMPARED. By P. M. C. KERMODE. Elliot Stock. 8vo., pp. 36. Price 1s.

The Annual Meeting of the Cambrian Archæological Association for 1865 was held at Douglas, in the Isle of Man, and several papers on Manx antiquities have since appeared in our Journal, the most important perhaps being those on the Rune-inscribed crosses from the pen of the Rev. J. G. Cumming. The work of investigating the early Christian remains of the Isle of Man, which was begun by Cumming some thirty years ago,<sup>1</sup> is now being carried on by Mr. P. M. C. Kermode, of Ramsey, who is preparing a book dealing exhaustively with the whole subject. In the meantime, he has published the Catalogue now before us, containing a list of seventy known specimens of pre-Norman Manx crosses, with accurate descriptions of each, and readings of the twenty-three inscriptions which occur upon them. It would be difficult to overrate the scientific value of catalogues of this kind, and it should be the first duty of the various archæological societies throughout the country to follow the good example set by Mr. Kermode of preparing complete lists of all the structures and monuments which come within the sphere of their operations. An

<sup>1</sup> Kinnebrock's *Etchings of the Runic Monuments of the Isle of Man* was published in 1841, but it was not until Cumming's *Runic Remains of the Isle of Man* was issued in 1857 that any real advance was made.

archæological survey such as that suggested ought, of course, to be undertaken by H.M. Inspector of Ancient Monuments;<sup>1</sup> but, as there does not seem much chance of any Government giving assistance in a matter where no votes are to be gained, the sooner private associations bestir themselves the better. It is an instance of the strange apathy shown with regard to the antiquities of our own country that, although there is an archæological survey of India, there is none of Great Britain. The Isle of Man, which has a separate government of its own, may perhaps be able to prove the advantage of Home-Rule by taking better care of its national monuments.

Mr. Kermodé divides his book into two parts; the first containing descriptions of the crosses, and the second readings of the inscriptions. The arrangement of the whole is admirable, showing that no small amount of thought has been bestowed upon the working out of the various details. It appears to us a model of what such a catalogue should be. The names of the places where the stones occur are placed in alphabetical order. The crosses are in almost all cases found in churchyards, having been placed there originally, or discovered during restorations, or removed for safety from the site of some ancient Treen chapel in the neighbourhood. The largest collection of ornamented crosses is at Kirk Maughold, where there are eighteen; and the greatest number of inscriptions in a single place is at Kirk Michael, where there are seven. Each stone is identified by two numbers, one in Arabic figures, referring to the total number of stones on the island, and the other in Roman numerals, referring to the number of stones in each particular locality. This plan is very simple, and will be found convenient. The lengths of the descriptions vary from three lines to half a page. The particulars given are: (1) the position of the monument in the churchyard, or elsewhere; (2) the shape of the cross; (3) the dimensions; (4) the ornamental features and figure-sculpture; and (5) the inscription.

By studying Mr. Kermodé's Catalogue with the help of the series of excellent photographs of the crosses which have been taken by Mr. George Patterson (of the Studio, Ramsey, Isle of Man), the archæologist can obtain a far better idea of the great beauty and interest of these remains of early Christian art than was possible from the lithographic illustrations in the Rev. J. G. Cumming's work on the subject. Several new crosses have been discovered of late years, amongst which the most remarkable is that at Kirk Andreas (No. 5), v. On this cross will be found "a strange mixture of Christian symbolism and illustrations of the

<sup>1</sup> The present Inspector of ancient monuments has applied to some of the archæological associations for information as to what remains require protection. To give this information really means making an archæological survey for the benefit of H.M. Inspector, without getting either remuneration or credit for it.



Sagas and ancient Northern mythology." The subjects represented are the hound Loké and Sigurd roasting Fafner's heart.<sup>1</sup>

The inscriptions on the Manx crosses are, with one exception (at Kirk Michael), in a peculiar variant of the Scandinavian Runic alphabet found in those parts of Western Scotland which were ravaged by the Vikings in the ninth and tenth centuries. This alphabet is characterised by the pointed *x* and *s*, and is quite distinct from the Anglian Futhorc of Northumbria, which belongs to an earlier period.

In addition to his own readings of the inscriptions, Mr. Kermode gives those of the Rev. J. G. Cumming, Prof. Munch, Mr. Kneale, and Dr. Vigfusson. The letters on the stones themselves are generally easily read, being well cut, and not much weathered. The stops between the words also remove a source of uncertainty in decipherment of many ancient inscriptions. The differences between the various readings are therefore in most cases trifling, and chiefly of interest to specialists. The names mentioned, like the ornament, show a mixture of the Scandinavian and Celtic element. In only three instances is the name of the artist who carved the cross given: at Kirk Michael is a cross made by Gant; at Kirk Andreas one by Gant Biörnson; and at Kirk Michael one by Thorbiörn.

The only point on which we feel inclined to differ with Mr. Kermode is as to assigning so late a date as the early part of the twelfth century to most of the crosses. The oldest stones are probably those with rude incised crosses, and the pillar at Santon, with an inscription in debased Latin capitals. The crosses with Runic inscriptions belong to the period of the Danish or Norwegian occupation, A.D. 888 to 1266, and it is more probable that they were erected before A.D. 1066 than after. Unfortunately, none of the names mentioned in the inscriptions give any clue as to their age; but the style of the ornamental features is that of the MSS. of the ninth and tenth centuries. It must be admitted, on the other hand, that the font at Bridekirk, in Cumberland, with its Runic inscription, is of the twelfth century; but this is apparently a very late survival of the Scandinavian alphabet in this country.

Mr. Kermode has been doing really good work by giving lectures during the past year on the Manx crosses at the places where the monuments exist, with a view to interest the inhabitants in their preservation; and it is to be hoped that his efforts in this direction will be well rewarded. We cordially recommend every member of the Cambrian Archæological Association to add Mr. Kermode's Catalogue to his library; and those who are induced thereby to spend a week or fortnight's summer holiday in exploring the antiquities of the Isle of Man will find this little book of the utmost value in facilitating their researches. We shall look forward

<sup>1</sup> See paper on the "Early Christian Monuments of the Isle of Man", by J. Romilly Allen, Esq., in *Journ. Brit. Archæol. Assoc.*, vol. xliii.

to the appearance, at no distant time, of the larger work, of which this is only the foretaste; and we most heartily sympathise with Mr. Kermode's persistent efforts to get the Manx crosses protected from the weather, and preserved from injury at the hands of thoughtless or malicious persons.

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A HISTORY OF LITTLE ENGLAND BEYOND WALES, AND THE NON-KYMRIC COLONY SETTLED IN PEMBROKESHIRE. By EDWARD LAWS. London: George Bell and Sons. 4to. Price 25s.

(FIRST NOTICE.)

Many of our members are aware that Mr. Edward Laws, of Tenby, has long been engaged on writing a history of Pembrokeshire, and also know that it would be difficult to find any one better fitted for so arduous a task, notwithstanding his modest disclaimer in the Preamble. We have just received the advance sheets of his work, which will take the form of a handsome quarto volume, dedicated, "in grateful remembrance of pleasant summer days spent in good company, to the President, officers, and members of the Cambrian Archæological Association, by their General Secretary for the Southern Division."

Fenton's History, whatever its merits may have been at the time it was written, in the early part of the present century, is now quite out of date. The development of the science of pre-historic archæology has thrown an entirely new light on the age and culture of the early inhabitants of Great Britain; so that it is now no longer necessary to invoke the aid of the Devil, the Druid high priest, revelling in bloody human sacrifices, or even the dainty little fairy, endowed with supernatural power, to explain how the huge capstone of the cromlech was raised upon its supports. History, no doubt, has lost much of its romance, but it has gained in truth. If man was little better than a superior kind of ape in his earlier stages, as the disciples of Darwin would have us believe, it is satisfactory to know the cold climate of northern latitudes soon sharpened up his intellect sufficiently to enable him to make quite creditable drawings of the mammoth and the reindeer, and that the "Flint Jack" of the nineteenth century finds the attempt to forge his stone weapons tax his powers to the utmost. The great advances made recently in the study of comparative philology, folk-lore, anthropology, and other subjects, by means of which our knowledge of the past as derived from written documents alone may be vastly increased, enables the historian of the present day to take a far more comprehensive view of the progress made by the human race in any given geographical area, such as Pembrokeshire, than was possible in Fenton's day. At the same time that new sciences which supplement, or in some cases supply, the place of history have been introduced, new sources of information have been made available by the opening up of the national

records. Besides having all the improved methods of modern research at his disposal, Mr. Laws has, as he tells us in his Preamble, "carefully and reverentially sought inspiration from the *genius loci*." Unlike the traveller who spends a couple of days in Constantinople, and straightway sits down complacently to write a book on the "customs and manners of the East", Mr. Laws has "grudged neither time nor labour, and has for years past scoured the county from Carn Euglyn to St. Govan's Head, from Monkstone Point to Ramsey Island—examining, measuring, digging, asking questions, and taking notes."

We will now proceed to discuss the conclusions arrived at by our author after so much patient labour, and hope to be able to show how successfully he has dealt with the difficult problems which have to be solved before the tangled skein of the history of the conquests of this *ultima Thule* of Wales by successive waves of foreign races can be unravelled.

The first chapter commences with a brief sketch of the geology of Pembrokeshire, as a somewhat necessary preliminary to the introduction of our old friend the prehistoric man to the reader. Those members of the Cambrian Archæological Association who have dabbled in geology probably already know of the great discoveries made by Dr. Henry Hicks in the pre-Cambrian rocks near St. David's, and perhaps have spent many a pleasant day, armed with the indispensable hammer, collecting the trilobites for which the cliffs and quarries of Pembrokeshire are so famous. The greater part of the first chapter is, however, taken up with a description of the bone-caves of Hoyle's Mouth, Caldy Island, Coygan, etc.; and a very valuable table is given at the end, showing the various species of animals whose bones have been found imbedded in the floors of the caves. These include the cave-bear, hyæna, lion, mammoth, woolly rhinoceros, hippopotamus, reindeer, elk, and smaller carnivora. Thus the following *crux* presents itself to Pembrokeshire cave-searchers: "How comes it that the caves situated in the little island of Caldy contain a vast collection of bones, representing large herds of mammoth, rhinoceros, etc., whilst the forage produced on so small an island would prove insufficient to keep half-a-dozen of these great mammals for a week?" Prof. Boyd Dawkins assumes that the earth's surface must have sunk about one hundred fathoms since the period of the great mammals; so that the islands and cliffs of South Wales would have been hills overlooking a vast fertile plain, occupying what is now the Bristol Channel, where ample sustenance would be found to feed the herds of elephants, horses, and reindeer. It is very much to be regretted that the remains found in the Hoyle's Mouth cave have "been remorselessly tumbled over and over by generations of Tenby tourists, till its products are so mixed as to be of little value". Consequently, the scientific evidence derived from this source, which would otherwise be of the highest possible value, is now very unsatisfactory. However, Mr. Laws thinks that

Hoyle's Mouth was inhabited by man in palæolithic times; and at the Coygan he found an awl and two flint flakes in the undisturbed earth beneath the stalagmite, associated with the bones of the rhinoceros, and therefore of the palæolithic age. These are now in the Tenby Museum. It is satisfactory to learn that at all events one of the Pembrokeshire bone-caves has been examined by persons competent to arrive at reliable conclusions as to the results of their investigations. Mr. Laws tells us that "the most instructive neolithic find that has hitherto been discovered in Pembrokeshire was unearthed from the cave known as the Little Hoyle, in Longbury Bank, Penally, by Mr. Wilmot Power, the late Professor Rolleston, General Pitt Rivers, and myself, in the years 1876-77-78. We found the remains of certainly nine, if not eleven, human beings, large quantities of the bones of domestic and wild animals, birds, shells, pottery, charcoal, stone and bone implements."

Cliff castles, hut-circles, cromlechs, barrows, kitchen-middens, and flint-flake factories are all described as belonging to the neolithic period. It appears that Skomer Island is covered with hut-circles which have never been explored; but now that Mr. Laws has called attention to their existence, it is to be hoped that permission may be obtained to have them properly excavated. The question of the method of burial adopted by the neolithic inhabitants of Pembrokeshire is one of great interest. In England the barrows of the neolithic man are elongated in shape, instead of being round, like those of the subsequent bronze period. The bodies are buried, not burnt; and the skulls are long-headed, or of the dolichocephalic type, instead of being round-headed, or brachycephalic. No such burial-places are, however, to be found in West Wales, and Mr. Laws concludes that the sepulchral remains of this period are represented by the cromlechs, *mên-hirs*, and alignments of stones. The Tenby Museum possesses a good collection of polished stone axes, the discovery of some of which near cromlechs, like those at Fynondruidion and Longhouse, goes far to support Mr. Laws' theory.

The introduction of bronze as a material for the manufacture of cutting implements was probably due to a conquering race of Aryan origin, who rapidly exterminated the small-boned long-headed neolithic man, armed only with a stone weapon. Our knowledge of the Welshman of the bronze age is derived chiefly from excavations made in the numerous round barrows in which he buried his dead. Many of the tumuli have been destroyed in the course of farming operations; but accounts of the opening of thirty-two of those in Pembrokeshire have been preserved, from which a very fair idea can be formed of the methods of burial in vogue during the bronze age. One of the most remarkable finds is a bronze ribbed vessel from a cairn at *Meinan'r Gwyr*, near *Llandysilio*. The body was cremated, and the burnt bones placed in a rudely-baked clay urn, mouth downwards, within a stone cist, covered with a mound of earth. The so-called incense-cups, which

are found generally in connection with bronze age burials, are rare in Pembrokeshire; but there is another example besides those mentioned by Mr. Laws, which was dug up near Boulston, and now belongs to Mr. Thomas Allen.

Rocking-stones are described in the chapter on the bronze age, and a passage quoted from Strabo, with a view to showing that they were used for religious purposes. Strabo says: "There were in many parts three or four stones placed together, which were turned by all travellers who arrive there, in accordance with certain local custom, and are changed in position by such as turn them incorrectly. It is not lawful to offer sacrifices there, nor yet to approach the place during the night, for it is said that the gods take up their abode in this place." The description here given would apply not so well to rocking-stones as to the round water-worn pebbles placed in cup-shaped hollows in a large stone, such as are to be found in many parts of Ireland, one of which is known as St. Bridget's Stone. The "horse wedding" is given at the end of this chapter, as an instance of the survival of a custom which owes its origin to the exogamous marriages prevailing in the bronze age, and, whether this be so or not, will be of great interest to the student of folk-lore.

The occupation of Pembrokeshire by the Romans seems to be pretty conclusively proved by the discovery of large numbers of Roman coins in the Longbury cave, a piece of Samian ware, bronze fibulæ, etc. A complete list is given of the Roman coins found in Pembrokeshire, with dates of the deaths of the different emperors, and particulars of the finds. Fenton distinctly states that remains of Roman masonry were discovered in his time at Ford and Castle Flemish; but Mr. Laws has not been able to verify this in a satisfactory manner.

Having now come to the end of that portion of *Little England beyond Wales* which deals with Pembrokeshire previous to the introduction of Christianity, we must leave the remainder for a future notice.

There can be no doubt that this work is the most important contribution towards the history of Wales which has appeared for a very long time. The worst fault that an author can commit is to bore his readers, and this Mr. Laws carefully avoids, for there is not a dull page in the whole book. Even when dealing with such apparently uninteresting topics as dolichocephalic and brachycephalic skulls, he does not fail to express his meaning clearly, and make the reader, like Oliver Twist, feel inclined to ask for more. It is really one of the first, if not the first, county history which has taken full advantage of the modern researches in prehistoric archæology, philology, anthropology, and folk-lore. History is here treated as a science, and not as a literary amusement; and *Little England beyond Wales* is as much in advance of Fenton's *Pembrokeshire* as the bronze age was superior to that of stone. Mr. Laws' book will be cordially welcomed, not only by every Welshman, but

will be indispensable to all students of the history of man in Britain. The general get-up of the work does credit alike to author and publisher.

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THE WELSH LANGUAGE IN THE SIXTEENTH AND SEVENTEENTH CENTURIES. By IVOR JAMES, Registrar of the University College of South Wales and Monmouthshire. Reprinted from *The Red Dragon*. Cardiff: Daniel Owen and Co. 8vo.

Throughout the period from the complete conquest of the Principality by Edward I to the Reformation a steady deterioration is perceptible in the purity of the Welsh language, by the absorption into it of a constantly increasing number of English words. Dimly traceable in the later writers of the Welsh Augustan era, it becomes apparent in the poems of Dafydd ap Gwilym, still more evident in those of Rhys Goch, and reaches its lowest depth in the Dictionary of William Salesbury. The language continued to exhibit every sign of degeneracy until the close of the Civil War; but from this date it not only began to revive, but to purify itself from many of the foreign words it had acquired during its gradual decadence. It is the story of this fall and revival that Mr. James has sketched in the pamphlet now before us. Salesbury's Dictionary gives plain evidence of the influence exerted by Norman civilisation upon the Welsh, and of a different state of society to that portrayed in the poems of Cynddelw. This important work was published in 1547, almost three-quarters of a century after Caxton's first issue from the press. It is formed of words used in the daily speech of the people of Salesbury's native county of Denbigh, to the exclusion of a great number current in other Welsh-speaking districts, more especially South-Wales. The latter are found in abundance in the Rev. Rees Prichard's *Canwyll y Cymry*, published a century later. According to Mr. James, about one-fifth of Salesbury's words bear the marks of comparatively recent introduction from the prevailing speech of the English people, whilst he reckons the same element in Prichard's work to number about six hundred. A list of those to be found in the latter is given, and Mr. James believes that an analysis of the colloquial Welsh of to-day would yield a considerable addition to those drawn from Salesbury and Prichard. After examination of the facts detailed by the author, no doubt can be entertained that, at the beginning of the seventeenth century, the Welsh language "was rapidly giving way before the onward march of English". His further contention that this decline was due to a deliberate effort to sweep the language entirely away is not so conclusively proved. In the interval between Salesbury and Prichard appeared various editions of the Bible and Common Prayer, as well as several other works, either wholly or partially in Welsh, by Dr. G. Roberts, Dr. J. D. Rhys, Morus Kyffin, and a few others. These writers are each very bitter against the Anglicising tendencies of their day, and Mr.



James considers they furnish evidence of a systematic attempt to destroy the Welsh language as the ordinary speech of the people. Their observations are undoubtedly directed against Salesbury and those whose desire it was to bring the two countries into complete harmony of speech and interests; but it is by no means so clear that the latter aimed at attaining this result by "destroying" the language of their fellow-countrymen. Salesbury's object seems, from the preface to his Dictionary, to have been rather to make them bilingual than wholly English. He refers, with an appearance of sympathy, to the many that "readeth perfectly the Welsh tongue"; nor must it be forgotten that he wrote several works in Welsh after the issue of the Dictionary. The tendency of society in Wales, as well on the part of the English-born members of the community as of the native Welsh, was towards the adoption of Anglican habits, speech, and modes of thought. Many events had conspired to set the stream in this direction; the accession of Henry VII, and the consequent opening of posts of honour and emolument to the Welsh; the advance of the New Learning, which had a remarkably stimulating effect upon the youth of the Principality; and the strong national feeling that led to the congregation of the best spirits of the time around Elizabeth—all these, and divers other forces whose influence it is now impossible to estimate, led to a desire for firm union around a throne, to the establishment of which Welshman had helped equally with Englishman. The authors who wrote in the vernacular, and uttered dolorous cries at the decline of Welsh, deal only in generalities; had proof of a calculated attempt to smother the language by persons of official station been possible, it would have been forthcoming. The forces operating in those days were the same as are at work in our own; the main difference being, that the vernacular press now gives the language a support that was entirely absent in the seventeenth century.

The circumstances that led to the eventual triumph of Welsh are well, though briefly, told by Mr. James. The issue of Myddelton and Heylyn's cheap Bible in 1630, and of the Dictionary of the Rev. J. Davies of Mallwyd, turned the scale. The latter contained ten thousand words, most of the English words in Salesbury being omitted. This fact proves that, whilst the two languages ran side by side in many districts, there were out-of-the-way corners amongst the mountain valleys where Welsh had retained its vigour and purity; and when Penry, in 1587, alleges that there is "never a market town where English is not as rife as Welsh", we must limit the application of his words to the March district, from the borders of Cheshire to the mouth of the Wye, and along the seaboard to Pembrokeshire. Mr. James considers, with interesting results, how far the Anglicisation of this district had proceeded. He enters upon the *quæstio vexata* of the Flemings in Pembrokeshire and Gower, which formed the subject of one of the most interesting debates of our Society at Swansea, in 1861. He breaks a lance

with Dr. Freeman, at that time inclined to believe in the almost complete depopulation of portions of those districts by the Flemings, and there can be no doubt that the best and fairest discussion of this question is contained in Mr. James's few pages.

With the current running so strongly towards English, the real difficulty, as Mr. James observes, is to understand how so much of Wales remained Welsh in speech. The Parliamentary troubles, however, told hardly against the Welsh gentry, who were mainly royalist, and the ruin of the castles and their occupants gave to the ancient language, aided by the issue of popular works, the opportunity of retrieving its lost ground. Mr. James, in a lecture delivered before the Cymmrodorion Society of London, which that Society has not published in its *Transactions*, has followed the fortunes of the Welsh youth who, during the prevalence of the English fashion, and through the succeeding generation, sought their education at Oxford and their career in English public life. In the century and a half from 1558 to 1714, at least fifty Welshmen were raised to the episcopal bench, and within the same period the Welsh graduates at Oxford were out of all proportion to the numbers at the University. The avenues of temporal success were closed against the Cymry of a later generation by the ruin of the Welsh gentry under the Commonwealth ("for them there was no Restoration", says Mr. James), and the coincident revival of the old language. It is a pity that Mr. James has not added his lecture upon Charles Edwards to the present essay: each forms the complement to the other. The mastery shown over his subject, his remarkable acquaintance with the Welsh literature of the period since the Reformation, his impartiality and critical acumen, his clear and lucid style, all point him out as the one man capable of writing a satisfactory history of Welsh society and literature from the reign of Henry VII to the revival of letters that may be said to have begun with the present century.

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THE BEAUFORT PROGRESS THROUGH WALES IN 1684.—An account of the first Duke of Beaufort's Progress, as Lord President of the Council in Wales, through Wales and the Marches in 1684, was printed for private circulation in 1864, at the present Duke's expense, from the original MS. of Thomas Dingley, under the supervision of the late Mr. Charles Baker, in a handsomely printed volume, with a limited number of woodcuts of the pen and ink sketches, which are incorporated in the text. As the work was a private one, limited to 100 copies, the knowledge of its contents has been confined to a few. The occasional extracts which have appeared in the *Archæologia Cambrensis* and elsewhere have given rise to a desire that a work of such interest should be reprinted for general circulation.

With this view an application was recently made to His Grace on behalf of the Cambrian Archæological Association, that he would



permit the MS. to be reprinted by the Society. His Grace readily gave his assent to the application, and suggested that the work would be more valuable if the MS., with all the sketches in the text of castles, mansions, churches, monuments, and coat-armour, were reproduced.

Acting on His Grace's suggestion, inquiry was made whether Messrs. Blades, East, and Blades, well known as engravers and printers in fac-simile, were willing to publish a fac-simile of the entire MS., and on what terms. On their agreeing to undertake the work (provided an adequate number of copies to compensate them for the trouble and expense were subscribed for), His Grace deposited his MS. with them for the purpose.

In 1867 the Camden Society published a similar work of Thomas Dingley, *History from Marble*, in fac-simile of the original MS. in the possession of the late Sir T. E. Winnington, Bart., by the process of photo-lithography, with an elaborate Introduction by the late Mr. J. Gough Nichols, F.S.A., in two parts, which the author, in his account of the Duke's Progress, refers to as his English Journal.

The Progress, abounding as it does with pen and ink illustrations of the text, can only be satisfactorily published by photo-lithography.

The MS. consists of 354 pages, exclusive of two maps, equal to 5 pages more. In order to reproduce the MS. satisfactorily, many difficulties which involve time and labour have to be overcome.

The publishers, with a view to place the work in general circulation, have assented to issue it at the price of £1 1s. for each copy, in quarto, bound in cloth and lettered, provided 200 copies are subscribed for. 130 are already subscribed for. This edition will be limited to 350 copies; and a special edition of 25 copies, numbered, etc., in the usual way, on large paper, will be issued to subscribers at £3 3s.

The price of a copy to non-subscribers will be £1 11s. 6d.

As the MS. must be returned soon to the Duke of Beaufort, an early application for copies should be made to the publishers, not later than the 1st of April, as after that date no further subscriptions can be received.

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INDEX TO THE ARCHÆOLOGIA CAMBRENSIS.—The index to the first four Series of the *Archæologia Cambrensis* is now ready for the press. It is proposed to print 250 copies at 7s. 6d. each to members of the Association. Subscribers' names should be sent to the Editors as soon as possible.

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# CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

## STATEMENT OF ACCOUNTS FOR 1887.

<b>RECEIPTS.</b>				<b>PAYMENTS.</b>			
	<b>£</b>	<b>s.</b>	<b>d.</b>		<b>£</b>	<b>s.</b>	<b>d.</b>
Cash in hand, Jan. 1 .	242	3	2	Archdeacon Thomas for Editors . . .	50	0	0
Arrears of subscriptions .	114	8	3	Ditto, on account of Index .	20	0	0
Subscriptions for 1887 .	147	0	0	Ditto, disbursements and postages . . .	4	2	0
Denbigh Local Fund .	32	2	0	Secretaries' disbursements .	5	8	1
				W. G. Smith, engraving .	17	10	0
				Ditto, Denbigh Meeting .	5	5	0
				Hill & Co., photo-similes .	13	18	0
				Treasurer's disbursements .	0	16	6
				Lloyd & Co., engraving and photo-lithographs .	6	10	0
				Whiting and Co., printing Journal . . .	129	15	1
				Blades, East, & Co., photo-lithography . . .	9	6	6
				Society of Antiquaries . .	1	1	0
				Cattell & Co., photo-lith. .	12	12	8
				Witthaus & Co., ditto . .	9	4	6
				Adnitt & Naunton, printers .	2	7	6
				Mr. S.W. Williams, Strata Florida . . . .	5	0	0
				To balance . . . .	242	16	7
	<u>£535</u>	<u>13</u>	<u>5</u>		<u>£535</u>	<u>13</u>	<u>5</u>
Balance in Treasurer's hands, Jan. 1, 1888	£242	16	7				

*Examined and found correct,*

**JAMES DAVIES } Auditors.**  
**D. R. THOMAS }**

**Jan. 28, 1888.**

# Archæologia Cambrensis.

FIFTH SERIES.—VOL. V, NO. XVIII.

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APRIL 1888.

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## ACCOUNT OF THE OPENING OF A BARROW IN THE PARISH OF COLWINSTON, GLAMORGANSHIRE.

BY F. G. HILTON PRICE, ESQ., F.S.A.

*(Reprinted from the Proceedings of the Society of Antiquaries of London, 2nd Series, vol. xi, p, 430, by kind permission of the Council, and with the sanction of the Author.)*

THIS barrow which is now about to be described is situated within a few feet of the high-road from Cowbridge to Bridgend, at a place called the Golden Mile, upon the estate of Mrs. Collins Prichard of Pwlllywrach, the lady of the manor.

Some years ago it is asserted that the then owner of the property, wishing to satisfy his curiosity, made an opening into the mound from the north side, near the centre, and, as might be expected, did not find any interment; and, upon meeting with large stones at a distance of about twenty feet from the outside, he gave up the venture as hopeless. The next excavation was made by Mr. Collins Prichard about two years ago. He entered the barrow from the east end, driving a narrow trench in about twenty feet, and gradually expanding it at the centre. He met with no less than nine vessels of British pottery, all arranged near the centre, at short distances apart; each, it is

said, was placed upon a flat stone, with stones arranged round the sides, and a large stone upon the top as a cover. The vessels are stated for the most part to have contained calcined human bones, and in one was a flint knife. As this excavation had been made in the hopes of discovering treasure, the find was not considered to be of any value; therefore, these cinerary urns and food-vessels, some of which were, from descriptions given, of an ornamental character, were permitted to fall in pieces, and at the present time only one small fragment, about two or three inches square, is all that remains of them. Thus no exact particulars are known of this important find. The next time the barrow was dug into was in March 1887; this time by Mr. J. C. Priestley, who was then a guest of Mrs. Collins Prichard. He having heard what had formerly been found in the Twmpath (the name by which the barrow is known), determined to ascertain for himself if there were any burials left. He obtained the valuable assistance of Mr. Bertie Prichard, and in the course of an hour he met with a cinerary urn, filled with calcined bones. It was discovered about six feet from the centre, upon the south-east side of the barrow, near the edge of the trench that had been made by Mr. Collins Prichard. This cinerary urn had been placed upon the earth with stones built up to protect the sides, and one large one placed upon the top. Mr. Priestley succeeded in getting this fine specimen, which is called No. 1 interment, without any mishap. It is 1 foot 2 inches high, 1 foot  $1\frac{1}{2}$  inch in diameter, and 3 feet 5 inches in circumference at the widest part. It is ornamented with three lines made with twisted thong, pressed into the clay when moist; then follows a wide zigzag ornament made in the same manner, below which are again three lines, likewise made by the impression of twisted thong; and immediately below these last lines are thumb-markings, on a raised rib running round the wide part of the urn. There is a similar raised rib with

thumb-markings three inches beneath the first. The urn contained calcined bones at the bottom, the top part being occupied by fine earth. Upon examining the contents, mixed with the human bones towards the bottom of the vessel, but in the centre, was the skeleton of a mole, twenty-two lower jaw-bones of the

Cinerary Urn found in a Barrow in the Parish of Colwinston, Glamorganshire.  
‡ linear

field-mouse, and eleven lower jaw-bones of the shrew-mouse; also a quantity of small rib-bones. The question arises, How did these animal bones get into the urn? The urn was unbroken, the earth inside was convex on the top, and the covering-stone apparently

fitted tight, there being a perfect black circle upon it, the impression of the top of the vessel. It would appear from these facts that the bones were deposited at the time of the interment. Indeed, animals destitute of upper jaws could not have worked their way in. The calcined bones were submitted to Dr. Garson, of the Royal College of Surgeons, who pronounced them to be human and adult; mixed with them were a few fragments of bones of pig, also burnt, probably the remains of the funeral feast. This urn has been presented to the British Museum.

Interment No. 2 was found about two feet to the east of No. 1, upon the south side of the excavation. It consisted of a fine cinerary urn, more highly ornamented than No. 1, with the twisted thong in various patterns. Its dimensions are as follow: height  $14\frac{3}{4}$  inches; diameter of mouth,  $13\frac{7}{8}$  inches; and the greatest diameter,  $14\frac{7}{8}$  inches. It was placed upon a stone slab, with protecting stones for the sides and top, and was filled with burnt bones, among which was a bone pin calcined, two inches in length, with a large eye, the end broken off. It is well made, and one-third of an inch in diameter, and no doubt served to fasten the garment on the body before the cremation took place. Such pins do not appear to be of common occurrence, as Canon Greenwell has only met with four of them associated with burnt bones, and twelve unburnt bodies, each accompanied by a pin (*British Barrows*, p. 31). One rather similar is figured in *British Barrows*, p. 352, fig. 141.

Mr. Priestley, having obtained permission to make a thorough examination of this barrow, invited me to join him, and, through the hospitality of Mrs. Prichard, we were entertained during the week. We commenced operations on the 25th April last, with the gamekeeper, David Mainwaring, and three labourers. The barrow is 58 feet in diameter, and between 4 and 5 feet high. We began on the east side, by making a trench north and south, cutting off the edge, throwing

back as we went, until we turned over the entire barrow, with the exception of a small portion at the north-west end, which, judging from former experience of diggers, rarely contains any remains of burials. Nothing whatever was found on the north or west sides.

During the process of throwing over the earth, Mr. Priestley discovered, in the body of the mound, a flint scraper or knife, with a trimmed edge, an inch and three-quarters in length. It is not quite perfect, as the end with the bulb of percussion is wanting; this, and other flints which were subsequently found in the body of the barrow, bears out the experience of Canon Greenwell, who says,<sup>1</sup> "There is a fact connected with these implements, and of some interest in itself, which becomes of importance from the evidence it affords in relation to the cause of such articles being deposited with the dead. Those implements of flint which are found placed in immediate connection with the body appear, in most instances, to be perfectly new, and as if made for the burial; whilst those found in the material of the barrows, and not associated with an interment, have, as a rule, been evidently in use, some of them, indeed, showing abundant signs of having answered their purpose for a lengthened time."

Subsequently, another portion of a flint knife, very thin and finely trimmed, was found among the material thrown over; this piece is nearly one inch in length; as well as a small scraper, of rounded form, but thin, seven-eighths of an inch high by one inch wide.

At a distance of fifteen feet from the east end of the barrow, and at a depth of two feet from the surface, some large rough pieces of stone were met with, which we subsequently found extended from north to south for a length of eighteen feet, occupying the central portion of the barrow. These stones formed a sort of rough wall or enclosure, and they rested upon large flat slabs of mountain limestone; these slabs

<sup>1</sup> *British Barrows*, p. 50.

were afterwards discovered to extend over the whole central area, the dimensions of this flooring being 25 north and south, and 18 feet east and west.

The flooring was found to rest upon fine earth of about one foot in thickness, below which was the natural undisturbed rock. Above the large flat stones was a layer of small rubbly stones. Upon the east, south, and west sides of this floor was a sort of rough wall, composed of large slabs and stones about two feet in width, some set up on end. This wall was also met with for a few feet at the north-east corner, but could not be traced further on the north side. It was, perhaps, destroyed when the first trench was cut into the barrow, or, possibly, may never have been erected. The urns were mostly found at a uniform depth of two feet from the surface of the mound, covered over with loose earth and clay, over which a large quantity of irregular-shaped stones had been thrown as a capping to the barrow.

It is a very rare circumstance, if not unique, to find a barrow paved with stone. I have failed to find a parallel case, even amongst the large number opened by Canon Greenwell; it is also rare to meet with enclosing walls within barrows. Something of the nature of a wall was, however, found by Canon Greenwell in the parish of Langton,<sup>1</sup> in the East Riding of Yorkshire; and at Etton,<sup>2</sup> also in the East Riding of Yorkshire, he found what appeared to be a circular wall of flints and chalk, irregularly formed, enclosing the place of burning; it was eleven feet in diameter. Walls have been found within long barrows in several places, but it is a remarkable circumstance to have met with this one in a round barrow.

It should also be noted that, in all cases where an enclosing wall has been met with, the circle or enclosure has been incomplete, and that was the case in the barrow now under consideration. It is quite certain that all the thirteen interments discovered within

<sup>1</sup> *British Barrows*, p. 137.

<sup>2</sup> *Ibid.*, p. 284.



this enclosure were primary, and that those on the outside were secondary.

Canon Greenwell, on page 8 of *British Barrows*, thinks that if the idea of a fence be entertained, it was intended to prevent the exit of the spirits of those buried within rather than to guard against disturbance from without.

In some parts of the barrow, for instance, on the south side and north-east side, at from fifteen to twenty feet from the outside, several black streaks and patches mixed with reddened clay and fragments of charcoal were met with, which gave the idea that after the cremation some of the *débris* had been thrown into the barrow, together with the earth, to form the mound. Amongst the stones thrown out from among the material of the barrow was one with a large oval hollow in the centre; it had been broken in two, and only one half was found; it measured 11 inches in length by 9 inches, and 6 inches in thickness; the hollow or cup is  $4\frac{1}{2}$  inches deep, and 5 inches in diameter. It looked as though it might have been part of a quern or hand-millstone. It is a remarkable fact that no perfect quern has ever been discovered in a barrow. If this stone has formed part of a quern, it may be in consequence of its having been broken, and therefore of no further use, that it was thrown into the barrow to help to fill it up.

A precisely similar one was discovered by Mr. J. T. Blight, F.S.A., in a ring-barrow at Boscawen-Un, in Cornwall, and is figured in *Nænia Cornubiæ* by Mr. Borlase.

Four other flints were found in throwing back the earth; one a scraper,  $1\frac{3}{4}$  inch in length by 1 inch wide; another  $1\frac{3}{8}$  inch in length by  $1\frac{1}{8}$  inch wide; and two smaller pieces, all incomplete; also a fragment of cherty flint,  $1\frac{1}{2}$  inch by  $1\frac{1}{4}$  inch.

In another portion of the barrow an angular piece of soft stone, about 6 inches wide by 4 inches high, having deep marks scored in it with some blunt instrument, was met with.

Interment No. 3 was discovered, at two feet from the surface of the mound, on the south side of the walled enclosure, about nine feet east-south-east of the centre, and consisted originally of a small cinerary urn of reddish colour, with the usual ornament made by means of twisted thong; but, owing to the roots of a tree growing down into the interment, the urn was much crushed. What remained of it showed that it had been inverted, or that it rested upon a flat stone. It contained calcined bones, which were examined by Dr. Garson, who pronounced them to have belonged probably to a woman.

Interment No. 4 was met with at the east end of the barrow, about twelve feet north-east of the centre, and about seventeen feet from the east side; it was placed in a stone cist which was built up against the internal wall of the barrow. It was composed of flat stones, one placed on the bottom, and others were set up on end to form the sides, top, back, and front. The height of the interior was 1 foot 10 inches, depth 1 foot 4 inches, width 1 foot 2 inches; there was no urn; the interment was after cremation, and the calcined bones which it contained were insufficient for Dr. Garson to form any opinion upon, further than that the remains were human. Several pieces of charcoal were among the bones, and the remainder of the cist was filled up with fine earth. This was probably a secondary interment.

Interment No. 5 was found at about seven feet south-south-east of the centre, at two feet from the surface of the mound. It was enclosed and preserved by means of a small cist built up by flat stones being placed on edge. The urn is 9 inches in height by  $7\frac{1}{2}$  inches in diameter at the mouth; it is ornamented with five encompassing lines, made by impressing a piece of twisted thong on the clay when soft; below these are two raised bands or ridges. It contained calcined bones, and was filled in to the brim with fine sifted earth. The whole contents were removed, and,

at the suggestion of Mr. Herbert Prichard, a fire was lighted inside, with a view of hardening the urn, but it was so firmly wedged in between the side stones that it was found to be impossible to remove it without first taking it to pieces. The bones were much comminuted, and Dr. Garson is of opinion that they are those of a child.

Interment No. 6.—This was a secondary interment; it was found on the south slope of the barrow, about sixteen feet south-west of the centre, and at five feet from the enclosing wall; it consisted of a small hole sunk only one foot from the surface of the mound, the sides of which had been lined with clay and then hardened by making a fire in it, the clay being reddened to a thickness of two inches; it contained calcined bones, two pieces of bronze and fragments of bronze, one of which might have belonged to a knife, the other to a pricker or awl. As to bronze awls or prickers, Canon Greenwell says it must not be supposed, because in some barrows no other implements than those of stone have been found, that such barrows belong to a time before the introduction of bronze, for its absence by no means proves that it was unknown.<sup>1</sup> There were likewise three curious pieces of bone with holes bored through them, which may have served as beads. The bones were submitted to Dr. Garson, who, from their fragmentary character, could not say to which sex they belonged, but considered them to be of an adult. The entrance to this interment on the southern slope was protected by some stones being placed against it.

Interment No. 7 was on the south side of the barrow, at one foot beneath the surface of the mound, a few feet eastwards of No. 6; the urn was nearly destroyed, presumably from being so near the surface. Only a few fragments were met with. It had contained calcined bones, and the earth surrounding it was much reddened by fire, and pieces of charcoal and

<sup>1</sup> *British Barrows*, p. 46.

ashes were plentiful. The interment had been protected by being placed upon a flat stone, with one laid upon the top, and others placed against the mouth of the hollow which had been made on the south side.

Interment No. 8 was upon the south-west side of the barrow, about five feet from the enclosing wall, and eighteen feet from the centre. Like No. 6 it consisted of a large pocket made of clay, and hardened by means of fire, as the clay and surroundings were **red and black** to a depth of three inches. At the bottom were **a quantity** of calcined bones, too fragmentary to be identified. **The mouth or opening** made to this interment was on the western slope protected, like the others, with stones placed against it.

Interment No. 9 was on the southern side, about eighteen feet from the centre, and at two feet from the surface of the mound; it was placed, like the former, in a hole lined with clay. In it were a quantity of calcined human bones and much charcoal; a flat piece of stone was placed on the top, and the entrance of the hollow on the south was protected by another large stone.

Having completed this brief account of the various interments discovered in this barrow, it only remains for me to add a few remarks.

It will be seen that the barrow was a remarkable one, containing no less than thirteen primary interments after cremation, that is to say, there were thirteen urns placed upon the platform of stones before the earth was thrown up over it. Subsequently five secondary interments were made in the east, west, and south sides of the barrow respectively. I fail to discover another instance of so many interments after cremation, of this early period, being recorded from either England or Wales.

There is a tradition that a battle was fought on the "Golden Mile",<sup>1</sup> between the Irish or Saxons and the

<sup>1</sup> The tradition made to fit the name of the now enclosed common called the "Golden Mile" was that Jestyn ap Gwrgant, last native

Welsh, in the seventh century, under a prince of the name of Meyric, and that the slain were buried in this mound.

It may be argued that we cannot compare the age of the Welsh barrows with those of England, as the inhabitants of Wales may have practised their ancient rites and customs, perhaps, for long after they were abandoned in England; but, even if that were the case, it would not account for those interments belonging to the date of the tradition, as at that time the Welsh had been subjected to the advantage of Roman civilisation, and had used the Latin tongue for monumental inscriptions, etc., for several centuries before the time of those seventh-century people. It is quite certain that, from the nature of the urns, and other circumstances connected with the primary interments in this barrow, it is before the time of the use of iron, and that the secondary interments also were probably of the bronze period.

chief, and seventeenth in descent from Meuric ap Iewdric, paid tribute in gold to the Normans at that place. Another story, which may be more probable, is that it was so called from the fact of the common being covered with gorse.

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## DENBIGH CASTLE.

BY MAJOR LLOYD WILLIAMS.

*(Read at Denbigh, August 1887.)*

THE grand old ruin of Denbigh Castle holds a very interesting position in relation to the other castelated remains in the Principality. Erected at a period anterior to the type of castles known as Edwardian, to which it has, however, many points of resemblance, it yet indicates an older design, having much in common with works of an earlier date.

The plan is essentially that of a Norman fortress, extended and strengthened, and having its arrangements dictated by the form of the ground, and also most probably by the outline of a hill-fort of a primitive design, which, we may reasonably conclude, once occupied the site. The existence of a fortress of twelfth-century date can only be suggested by analogy with other buildings of that period. While the plan so closely resembles a castle of Norman times, an examination of the present structure indicates that the entire mass of the walling is of later date. The earlier structure may therefore safely be concluded to have been of palisading and deep earthworks, a deepening of the more ancient trenches, and the modification of their plan. By the supposition that the defences were of timber, and not of stone, we may reasonably account for the disappearance of walls of Norman date, a difficult task if we have to suppose that they had ever existed. Looking at the ruins as they now stand, we find ourselves in presence of the work of one period. As the building was erected by Henry Lacy, so is it now in all its general features. We can trace almost every portion of the original

design, so far as regards the ground-plan, and we have the singular evidence of an early plan worked out in late thirteenth century stonework.

The castle is essentially English in its design, not of the advanced Edwardian type, in which was introduced many new elements derived from French works of military fortification—regularity of plan, prominent machicolations, and such like; but an earlier type of work, evidently accommodated to the then existing state of things. It is this feature which adds materially to the interest of the study of the ground-plan of Denbigh Castle, and its consideration enables us to understand the reason of its difference from the castles at Conway, Beaumaris, Carnarvon, Harlech, etc., all of which are essentially of Edwardian type, very different in arrangement from Denbigh Castle, but yet sufficiently near in date of erection to enable us to refer to them for comparison.

The resemblance of Denbigh to an English castle is, in its general lines, complete. This may be shown by a comparison, say, with Tonbridge Castle, than which a more essentially English castle cannot be found, although there is one feature, and one only, which does not appear at Denbigh. Tonbridge is of early date; strong walls enclosed an inner ballium; an extension of these, as at Denbigh, enclosed the town, which is, in both places alike, built within the outer ballium. At a period subsequent to the foundation, a huge gateway-tower, not unlike that at Denbigh, was erected at the entrance, approached by a drawbridge from within the town, and in this were the best apartments. The steep hill of Denbigh, which adds so materially to the defences, is represented at Tonbridge by the River Medway, and the deep dry ditches of the one are, or were, channels of water in the other. Apart from details, the only real feature which appears at Tonbridge, but not at Denbigh, is the existence of the circular keep on a lofty mound, the latter being the work of an early period. Its

existence in Norman times led to the erection of the stone keep upon it, in place of the palisading which doubtless once existed.

At Denbigh the details of the work indicate many points of resemblance with the other Edwardian castles. The towers agree in shape and plan with the latter; the arrangements of each tower in a series of well-planned living-rooms are alike; while the peculiar design of a circular tower springing from a square base, with high-pointed stops, are similar in both. Of this arrangement the Burgess Gate affords, perhaps, the most pronounced example in the Principality.

The work at Denbigh calls for special admiration by reason of the very great excellence of the masonry; the stones are admirably cut and worked, while all the details of execution and laying are capital.

The castle proper being planned like an ordinary Norman shell-keep, we should look for a detached chapel for the garrison in the centre of the ballium, where it is described in the Survey, *temp.* Elizabeth; and, in fact, it is to be traced on Speed's Map. There would be another chapel, doubtless on the first floor in one of the towers; but the place named as the "Chapel" was far more probably a domestic hall.

The Chapel of St. Hilary, in the town, was for the service of the towns-folk. In its dedication we may trace evidence of its existence in times prior to the erection of the present castle, for it is hardly likely that such a dedication would have been adopted had the building been called into being only in Norman times; still less so if only in the thirteenth century. We may rather infer, therefore, that the chapel was in existence at a far earlier time, and that its dedication was retained when the building became the chapel of the English community forming the town. The dedication of a church was very seldom changed, and its consideration will often afford us interesting subject for inquiry.

The planning of the town walls was evidently carried



out by the same architect who erected the castle, and they are so arranged as to form an essential portion of the latter. The similarity of design and workmanship, minor differences being overlooked, is sufficient to justify this statement. Two of the principal features are the Goblin Tower and the Burgess Gateway. The former is one of the most remarkable works of the kind in our country, and its skilful plan, to include the outlying spring outside the line of the town walls, is not a little remarkable. Speed's Map shows it apparently higher than at present, and the same remark will apply to the view of Denbigh Castle which appears in the series by the Brothers Buck. The Burgess Gateway is a fine example of a fortified entrance to a town, and its arrangements being so readily traced, render its study of additional interest. Its large upper chamber has doubtless served as the meeting-place of the burgesses, as in like manner the other authority, that of the lords of the castle, had its seat in the Exchequer Tower. The former appears to have been provided with its prison, which, in fact, is mentioned in the charter of Henry de Lacy.

Reference on a map to the topographical positions of the towns and places claimed as of right by Edward I will indicate how steadily the conquest of North Wales was pursued by the English, the base of operations virtually being Chester.

The plan so usual in the fourteenth century, of giving a separate name to each tower of the castle, is well illustrated by the survival of the names of the towers at Denbigh, although they are less musical to the ear than is frequently the case in other fortresses.

The above most excellent description is contributed by Mr. E. P. Loftus Brock, F.S.A., a gentleman who has devoted much time and thought to archæology, particularly to that branch of it which applies to architecture, and has earned for himself a high reputation for the masterly manner in which he reasons out his views, and is now looked up to as an authority in

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matters of old castles, fortresses, etc. I am happy to know that he agrees with me in thinking that the portion of the ruin on the south-east side, frequently called "The Chapel", was much more probably used as "The Banqueting Hall", particularly as he sees indications of another portion of the castle being used for the purpose of a garrison chapel independent of St. Hilary's.

It is difficult always to assign the exact use to which the different towers were put, as it would vary according to requirements. Those in possession at the particular time might require them for defence, and at other times they would be utilised as the official in charge might think fit. In times of war each tower would be seized and defended by the various tenants of the lord holding their lands from him, on the old tenure, either by knightly service or castle guard. This was the usual custom.

The rooms in the different towers in this castle are somewhat more luxurious than others in the Principality, as every room has its fireplace, and every tower its separate entrance.

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#### SURVEY MADE IN THE REIGN OF HENRY VIII.

"The said Castle is built high upon a rock of stone, very stately and beautifully, in a very sweet air, seven miles from the sea; and near to the same Castle are a few houses and a fair chapel, called the Borough of Denbigh.

"The same Borough and Castle being walled about with a strong wall standing high, but in a few places able to be come unto, by reason of the highness of the rock whereupon the said wall standeth. The same wall having two gates with portcullis; whereof the one is north from the said Castle, and goeth down into the Town of Denbigh, called the Suburbs of Denbigh; and the other Gate is northwest from the Gate of the Castle, and is a fair lodging. Every of the said Gates two stories high. And from the West Gate, straight south, the wall is near the Castle, set for strength, and an outer fortress there to the Castle. And south of the said ..... the wall is also near to the Castle, and

two turrets in the same for the defence of the said wall. And a little from it is a gate of the Castle, which goeth into a park adjoining to the same Castle, the same gate being three stories high ; and before, without the door thereof, a strong bulwark of stone, as well to hide the gate as to strengthen the same.

“And from that gate in the wall is a round tower of two stories high, metely well repaired. And a little from that two other ... turrets. And next to the same a very strong tower, being built side the square, three stories high, called the Goblin Hole ; and in the same a deep well. And north east from that standeth another square tower called the Countess Tower, which is a fair lodging. And northwest from that another round tower. And plain westward from that the wall extendeth to the North-Gate of the wall aforesaid.

“All the said towers in the wall being decayed in the timber-work, except the two gates and one round tower.

“And the way going forth of the said North Gate lieth in the suburbs of Denbigh, wherein the great number of the Burgesses and inhabitants of the said town doth inhabit, the same being three-quarters of a mile long. And in the High Street there is a fair room, wherein the Market is kept every Wednesday, being well served with grain and victual, fish and wildfowl, the same being the shire town of Denbighshire.

“And south-east from the Castle, adjoining upon the wall, lieth the said park, called the Castle Park, which is a ground very fertile and pleasant, wherein the deer cannot stray (being limited) out of the coverts, but are in divers places within the view of the said Castle; the park being two miles about at least, and hath not above fourteen male deer and thirty does and fawns ; the same being able to bear four hundred deer. The keeping thereof is granted by the King's Majesty to one Piers Morton; his Grace's servant for the term of twenty years.

“The said Castle hath two gates, whereof the one is before mentioned ; and the other is the common gate, being in the north side of the same Castle,—a fair strong gate with a port-cullis, three stories high ; the corners of the same made with quoin-stones, and the wall is a fair rough wall. At the said north gate is a draught-bridge, and at the other gate before mentioned two other draught-bridges.

“The said Castle is six square, and hath at every square a strong tower ; whereof two of them are three stories high, and the others ... stories high. And upon the west part of the said Castle towers of two stories high. All the said towers and wall of the Castle being embattled upon, and every tower and lodging therein very sweet and of good air.

"And within the Castle a building of stone, two great stately chambers called the *Green Chambers*, and under the same fair cellars vaulted; and at the south corner thereof is a fair tower, which is on the way lying to the South Gate. And at the north end of the said Green Chamber was a Hall, the roof and the floor thereof being fully decayed. And plain north from that a great strong tower, seven square, adjoining the great Common Gate. And within the said Castle a fair large Green, wherein standeth a chapel to serve the Castle.

"The great Common Gate is to be repaired with little charge. The Green Chambers and a strong tower wherein the King's Grace's Records doth remain, are all well repaired. All the rest are much in decay in the timber-work, and most in the lead.

"North from the said Castle, within one mile of the same, are two fair parks, paled round, replenished with fallow deer; the one called Garthsnodeoch (Garthysnodiog, now the Crest), being two miles about, in the keeping of John Salisbury the elder, Esquire, Chamberlain of Denbigh, wherein are three hundred deer; whereof fifty are deer antler, and the rest rastall; the which is not able of itself to feed the same deer without good provision of hay for the same deer in the time of winter. The other park is called Mollewike, the herbage whereof, with the keeping of the same, is granted by the King's Majesty to one Nicholas Fortescue, Esquire, for the term of his life, and the fee of £4:11:0 by the year; the same park being three miles about, replenished with six score fallow deer, whereof fifty are deer antler, and the rest are rastall; the herbage thereof being worth yearly to let."<sup>1</sup>

<sup>1</sup> For survey made 4th Elizabeth, A.D. 1562, see 5th Series, vol. iv (1887), p. 338.

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# NOTES FROM THE REGISTERS OF ERBISTOCK,

DENBIGH AND FLINTSHIRE.

BY ALFRED NEOBARD PALMER, ESQ.

THE list of baptisms in the oldest Register of Erbistock now existing is preceded by the following heading :

*"Nomina eorum Baptizat' fuerunt in dict' parochia Anno Trigesimo primo Regni Caroli sec'di dei grat' Angl' Scot' ffranc' et Hibern' fidei defens' et Anno primo hujus Registerii, Anno Dom' 1679, Joh'es Robinson existen' Rector dict' ecclesiæ et Humph' Powell Curat' ibidem.*

"Kezia Manley<sup>1</sup> fil' Cornelii Manley Gen'i xxiii die ffebruarii [1679]

Humphredus fil' Edwardi Morris<sup>2</sup> quinto die ffeb' [1680]  
ffranciscus Manley filius Cornelii Manley Gener' et Elizabethæ  
uxor' ejus Baptizatus fuit primo die Octobris [1681]

Robertus filius Edwardi Morris et Mariæ [Marthæ ?] uxoris 17<sup>o</sup>  
die ffeb' 1681

Cornelius filius Cornelij Manley and Elizabeth his wife, was  
baptized 13<sup>o</sup> die Januarij [1682 or 1683]

Thomas filius Cornelii Manley et Elizabethæ uxoris ejus Bapti-  
zat' fuit nono die Septembris An' Dom' 1684

Anna fil' Cornelij Manley nat' 8 Octob' bapt' 17 Octob' '85

Mary Manley fil' Cornelius Manley Esq. Nat' 15 Decembris 1686  
Bapt' 10 die Jan<sup>i</sup>

Edward y<sup>e</sup> son of Edward Morris & Martha his wife was born  
y<sup>e</sup> 22 of September 1687

Mariana y<sup>e</sup> daughter of Roger Hanmer<sup>3</sup> & Sarah his wife was  
borne y<sup>e</sup> 16 of Aprill & Bapt' y<sup>e</sup> 11th of May 1688

<sup>1</sup> The Manleys mentioned in this Register are the Manleys of Manley Hall, Erbistock.

<sup>2</sup> Edward Maurice, gentleman, of Hafod Gynfor and Cae Mor, son of Maurice ab Edward ab Maurice of Cae Mor, married (see among entries of marriages) Martha, daughter of Mr. John Jones of Parc Eyton, in the parish of Erbistock, otherwise called John ab John ab David. Mr. Maurice appears himself to have afterwards lived at Parc Eyton.

<sup>3</sup> Roger Hanmer, gentleman, of Overton Madoc. See among entries of marriages.

Margaret y<sup>e</sup> daughter of Edward Maurice & Martha his wife  
was born y<sup>e</sup> 17th day of April & Bapt' y<sup>e</sup> 21st of y<sup>e</sup> same  
month 1690

John y<sup>e</sup> son of Roger Hanmer & Sarah his wife was Born y<sup>e</sup>  
5th Day of August & Bapt' y<sup>e</sup> 22 of y<sup>e</sup> sam 1690

Elizabeth y<sup>e</sup> daughter of Edward Maurice & Martha his wife  
was born y<sup>e</sup> 10th day of Feb<sup>r</sup> & Bapt' y<sup>e</sup> 1st day of March  
1694

Mary y<sup>e</sup> dau' of Wm. Nanney Curat of Erbistock and Mary his  
wife was born y<sup>e</sup> 6th day of June & Bapt' y<sup>e</sup> 12th of y<sup>e</sup>  
same 1695

Robert y<sup>e</sup> son of Mr. Robert Mathews<sup>1</sup> and Prudence his wife  
was born 28 of 9ber & xtened y<sup>e</sup> 2nd day of 9ber in y<sup>e</sup>  
year 1696

Anna fil' Robt. Matthews & ux' Prudentiæ Bapt' 25<sup>o</sup> Maij Anno  
Dom' 1698

Martha fil' Edd. Morris et ux' Marthæ Bap' fuit 2<sup>o</sup> die Junij  
Anno Dom' 1699

Mauritius fil' Robt. Matthews & ux' Prudentiæ Bap' fuit quarto  
die mensis Novembris Anno Dom' 1699

Maria fil' Robt. Matthews & ux' Prudentiæ Bapt' 30 die Junii  
A.D. 1701

Joh'es fil' Robt. Matthews & ux' Prudentiæ Bapt' 25<sup>o</sup> die Julij  
A.D. 1709

Tho. fil' David Yale<sup>2</sup> & uxor' Margaretæ Bapt' 5<sup>o</sup> die Augusti  
1709

Margt. Daughter of Mr. Alan Pidgeon [of Parc Eyton] May 9  
1729

James son of Mr. Alan Pidgeon Feb. 20 1730."

#### BURIALS.

The entries of burials are preceded by the following  
heading :

*"Notum vobis me Humphredu' Powell Registerium meum scrip-  
sisse de nominibus eorum qui in Ecclesia Erbistock sepulti  
fuerunt Anno Dom' 1679.*

"S'pu' Sarah fil' S<sup>r</sup> John Wynne ij<sup>o</sup> Novembris 1680  
Manley ffacknald gener' sepultus fuit vicesimo sexto Maij 1686

<sup>1</sup> Robert Matthews, gentleman, son of the Rev. Maurice Matthews, Rector of Erbistock, by Catherine, daughter of John Powell, Esq., of Bodylltyn.

<sup>2</sup> David Yale, gentleman, of Plas yn Ial. He married (see entries of marriages) Margaret, daughter of Mr. Edward Maurice. See note 2, p. 101.

Cornelius Manley fil' Corn. Manley sepult' fuit quinto die Octob'  
1686

Edward Morris was buried y<sup>e</sup> fourth day of Aprill 1688

Mr. Richard Eyton was buried y<sup>e</sup> 13th day of Aprill 1696

David Price of Pen y lan 2<sup>o</sup> die Aprilis 1701

Sara Wynn sep' fuit 9 die Aug' 1701

Griffinus Vaughan Cler' hujus Eccles' Curat' obiit 8 die Feb'  
sepultus fuit 11 die Feb' 171<sup>o</sup>

Maria Moris (see note 2, p. 101) sep' fuit 15<sup>o</sup> die Aug' 1711

Mr. Robert Matthews (see note 1, p. 102) March 10 1714

Mrs. Catharine Salusbury<sup>1</sup> Ap'l 28 1715

Mrs. Elizabeth Manley May 18 1715

Mr. Manley Feb. 24 1722

Mrs. Mary Manley Aug' 14 1724

Anne Matthews Feb' 15 172<sup>1</sup>/<sub>8</sub>

Mrs. Anne Pigeon of Eyton Park June 12 1731

Mrs. Susan Manley Dec. 23 1734

James son of Mr. Allan Pidgeon Aug. 17 1734

Mr. Thomas Salusbury Sept. 1 1734

Mr. Thomas Manley May 11 1736

Mrs. Prudence Matthews June 21 1751 [wife of Mr. Robt. Matthews, see note 1, p. 102]

Catherine Salusbury March 9 1757

Mary Salusbury Nov. 23 1759."

#### MARRIAGES.

The notices of marriages occur under the following heading :

*"Nomina eorum qui conjugantur nodo matrimonii Anno Domini 1679.*

Edward Morris de Glyn Ceiriog (see note 2, p. 101) parochiâ Llangollen & Martha Jones hujus parochiæ nodo matrimonii conjuncti fuerunt sec'do die Januarij Anno Dom' 1682

William Nanney Curat of Erbistock & Mary Brown widow of Bangor parish were married y<sup>e</sup> 5th day of November 1689

John Lloyd of Place Enion in the parish of Llanvair and Sarah Hill<sup>2</sup> of this parish were married y<sup>e</sup> 18th day of June 1695

<sup>1</sup> These Salusburies were of Erbistock Hall, among whom was the well-known Mr. Thomas Salusbury the genealogist. An important inscription (never yet published) relating to the Salusburies of Erbistock will be given in our next issue.

<sup>2</sup> Sarah Hill was the only daughter of Thomas Hill, Esq., of Souldon, Shropshire, by Sarah, his wife, daughter of Thomas Evans, Esq., of Rhuabon.

Thomas Hanmer of Maesgwaelod et parochiæ Overton Maddock  
comit' fflint & Jane Wynne<sup>1</sup> conjuncti fuerunt matrimonio  
27 7bris Anno Dom' 1700

Randulphus Jones<sup>2</sup> de parochiâ de Ruabon gent<sup>n</sup> & Elizabeth  
Wynn de Erbistock conjuncti fuerunt in mat' 21 die 7bris  
1703

Jo'es Hughes<sup>3</sup> de Acton' gen' & Catherine Wynne de Park Eyton  
conjuncti fuer' in matrimonio 10 die Junii Anno Dom' 1704

Richardus Jones de Berllan deg gen' & Maria Wynne<sup>4</sup> de Park  
Eyton conjuncti fuerunt in matrimonio secundo 9bris 1706

David Yale<sup>5</sup> gen' & Margaretta Morris conjuncti fuerunt matri-  
monio 22<sup>o</sup> die 8bris 1708

Jenkin Lloyd of Clochfaen gent' & Elizabeth Lloyd of Plas Mad-  
dock April 20 1713."

Only the following entries, taken at random, were  
copied from the second volume :

"David son of David Pennant and Louisa his wife born Jan' 22  
bapt' Feb. 23 1795

Robert Williams<sup>6</sup> Esq. [buried] May 26, 1763

Hanaretta Salisbury [buried] July 2 1774

Mrs. Catherine Salusbury [buried] M'ch 19, 1778."

<sup>1</sup> This Jane Wynn was an illegitimate daughter of Sir John Wynn by Elizabeth Partin of the Gefeilian.

<sup>2</sup> Randal Jones of Pen y Bryn, in the parish of Rhuabon. Elizabeth Wynn, his first wife, was another illegitimate daughter of Sir John Wynn by Elizabeth Partin.

<sup>3</sup> Mr. John Hughes lived at Heol Pwll y Kiln, in the township of Acton, and the parish of Wrexham. His wife was probably one of the Wynnes of Abercynlleth. See next note.

<sup>4</sup> I conjecture the wives of Mr. John Hughes and of Mr. Richard Jones to have been of the family of Wynne of Abercynlleth, John Wynne of Abercynlleth having married Elizabeth, daughter of Edward Maurice of Parc Eyton. See note 2, p. 101.

<sup>5</sup> David Yale of Plas yn Ial, gent. Margaretta, his wife, was a daughter of Edward Maurice. See note 2, p. 102.

<sup>6</sup> Robert Williams, Esq., of Erbistock Hall, second son of the second Sir William Williams, and brother of the first Sir Watkin Williams-Wynn of Wynnstay.



## LLYFR SILIN.

YN CYNNWYS ACHAU AMRYW DEULUEDD  
YN NGWYNEDD, POWYS, ETC.

*(Continued from p. 56.)*

### RHIWLAS: Y PLAS UWCH Y FOEL.

JOHN LLOYD ap Thomas Lloyd ap Moris Lloyd ap Thomas Lloyd ap Llew. ap Sion ap Meredydd ap Ieuan Gethin o Gynlleth ap Gruffydd Gethin ap Ieuan ap Dafydd ap Gwyn ap Dafydd Sant ap Ieuan ap Howel goch o Foelfre ap Dafydd ap Einion ap Cadwaladr ap Ririd ap Bleddyn ap Cynfyn (? Ririd ap Riwallon ap Cynfyn).

Mam John Lloyd oedd Kattrin (sister of Robert Lloyd) verch Edward Lloyd o'r Plas is Klawdd.

Mam Thomas Lloyd oedd Margret verch Richard Lloyd o Llwyn y Maen ap Edward Lloyd ap Richard Lloyd.

Mam Thomas Lloyd ap Llewelyn oedd Margred verch John Lakyn ap Thomas Lakyn ap Sir Richard Lakyn ap Sir William Lakyn o Wyle yn Swydd y Mwythig.

Gwraig Thomas Lloyd ap Llew. oedd Kattrin verch Robert ap Moris ap Ieuan ap Howel o Llangedwyn o gariadferch.

Mam Llew. ap Sion oedd Kattrin verch Rys ap Gutyn ap Gruffydd ap Ieuan Gethin ap Madoc Kyffin.

Mam Sion ap Meredydd oedd Elen verch Dai ap Madoc Llwyd o Fochnant.

Mam Meredydd ap Ieva oedd Fali verch Adda ap Dafydd ap Howel ap Ieva ap Adda ap Awr ap Ieva ap Cyhelyn ap Tudr ap Rys Sais.

## LLANNERCH EMRYS.

Roger Gruffydd ap Humphre Gruffydd, mab Mr. [Griffith] Griffithes Person Pencraig ap Llew. ap Gruffydd ap Ieuan fain ap Dafydd Lloyd ap Dafydd Welw ap Dafydd ap Madoc Heddwch o Rhiwlas ap Meilir ap Tanywel ap Tudr ap Ithel ap Idris ap Llewelyn Aurdorchog.

Mam Humphre Gruffydd oedd Mawd verch ac etifeddes Morgan goch ap Sir Hugh Prelat ap Gutyn ap Gruffydd ap Ieuan Gethin ap y Kyffin.

Mam Mawd oedd Margred verch Dafydd Gethin ap Ieuan ap Dai ap Madoc Llwyd o Fochnant uwch Rhaiadr [to Ithel Velyn].

Mam Margred oedd Mali verch Llew. ap Howel ap Kyhelyn o Fochnant.

Mam Dafydd Gethin oedd Gwerfyl verch ac etifeddes Madoc ap Gruffydd bach ap Ieuan fychan ap Ieuan ap Iorwerth foel ap Ieva Sais.

Gwraig Humffre Gruffydd oedd Elen verch Roger Kynaston o Fortyn ap Humphre Kinaston ap Sir Roger Kinaston ap Gruffydd ap Siankin.

## LLANGEDWYN.

Griffith ap Ieuan ap Sion ap Hwydsiwn ap Iago ap Adda ap Meredith goch ap Gruffydd.

Mam Griffith oedd Gwerfyl verch Sion Dafydd Llwyd ap Dafydd Aber o Gaereinion.

Mam Ieuan ap Sion oedd Gwerfyl verch Owen ap Ieuan ap Dafydd fychan ap Dafydd ap Gruffydd ap Ali. Yr hon oedd fam Moris ap Ieuan ap Howel ap Iolyn ap Ieuan Gethin ap y Kyffin.

## LLANGEDWYN.

Sion ap Ieuan ap Reinallt ap Deio (neu Reinallt Saer ap Deio) ap Madoc Lloyd ap Engion hên Goed o Benllyn.

Mam Sion oedd Margred verch [*Ieuan ap Howel ap Iolyn ap Ieuan Gethin ap y Kyffin*] Owen ap Howel ap Ieuan ap Howel ap Iolyn ap Ieuan Gethin ap Madoc Kyffin.

Mam Owen oedd Gwenllian verch Howel goch.....  
Griffith ap Llew. ap Reinallt Saer ap Deio ap Madoc Llwyd fal o'r blaen.

Mam Gruffydd oedd Annes verch Madoc ap Iolyn ap Pokyn.

Dafydd ap Gruffydd ap Madoc ap y Pokyn.

Moris ap Madoc ap y Pokyn.

Howel ap Gruffydd ap Reinallt ap Gruffydd ap Howel ap Madoc.

Mam Howel oedd Margred verch Siankin o Llan-rhaiadr.

Dafydd ap Howel ap Madoc Pokyn yr hwnn Pokyn a elwid Ieuan Goch ap Howel Maelor ap Ieva Ddu.—Glascoed MS.

BODLITH: PLAS NEWYDD.

Richard Midelton,<sup>1</sup> Esq. ap Richard Midelton<sup>2</sup> ap Richard Midelton ap Ffoulke<sup>3</sup> ap Richard Midelton ap Ffoulke Midelton ap Dafydd Midelton ap Ririd Midelton ap Robert Midelton ap Ririd bothon ap Ririd ap Madoc ap Ririd Flaidd, etc.

Mam Richard Midelton oedd Elizabeth verch Mr. Humffre Lloyd o Fers y Maelor.

Mam Richard Midleton oedd Ann verch Andrew Meredith o Lantanat ap Ieuan ap Meredydd ap Ieuan ap Rys ap Dafydd ap Howel ap Gruffydd ap Ieuan Gethin ap Madoc Kyffin.

Mam Ann oedd Doritie verch Sion Owen Fychan ap

<sup>1</sup> Buried at Wrexham upon Friday the 23rd of August 1700. Barbara, the wife of Richard Midleton, was buried at Llansilin upon Friday the 14th day of June 1695.

<sup>2</sup> Buried at Wrexham upon Monday the 3rd of February 1678; his wife, Elizabeth, buried upon the 10th of the following March. High Sheriff for co. Denbigh, 1650.

<sup>3</sup> High Sheriff for co. Denbigh, 1619. Deemed fit and qualified to be made a Knight of the Royal Oak.

Owen ap Sion ap Howel Fychan. Fal Ach Llwydiarth.

Mam Richard Middleton oedd Gwenhwyfar verch ac etifeddes Richard Wynn ap Moris Wynn o Foelyrch ap Llew. ap Ieuan ap Howel ap Ieuan fychan ap Ieuan Gethin ap Madoc Kyffin.

Mam Gwenhwyfar oedd Lowri verch ac etifeddes Sion ap Thomas ap Rys ap Gutyn ap Gruffydd ap Ieuan Gethin ap Madoc Kyffin.

Mam Lowri oedd Kattrin verch Dafydd ap William ap Meredydd ap Iolyn ap Ieuan Gethin ap y Kyffin. Cais Ach Llannerch yr Aur.

Mam Richard Wynn oedd Gwen verch Dafydd Llwyd ap Thomas Llwyd o Fodlith ap Dafydd Lloyd ap Howel ap Moris ap Ieuan Gethin ap y Kyffin.

Mam Kattrin verch Dafydd ap William oedd Lowri verch Sion ap Siankyn fychan o Blwyf Llanfyllin : chwaer Gruffydd Lloyd oedd hi. Cais Ach Bodfach.

Mam Sion ap Thomas ap Rys oedd Margred verch Llewelyn ap Moris goch o Gynlleth.

Mam Thomas ap Rys ap Gutyn oedd Angharad verch Howel ap Madoc ap Iorwerth Goch o Fochnant.

Mam Moris Wynn o Foelyrch oedd Sian verch yr hên Sion Edwards o'r Waun ap Iorwerth ap Ieuan ap Adda ap Iorwerth ddu ap Ednyfed gam.

Mam Llew. ap Ieuan ap Howel oedd Angharad verch Howel ap Madoc ap Iorweth Goch o Fochnant.

Mam Gwenhwyfar Lloyd oedd Sioned verch Edward ap Rys ap Dafydd ap Gwilym o Eglwyseg.

Mam Ieuan ap Howel ap Ieuan fychan oedd Helen verch Dafydd ap Ieuan ap Owen o Arwystli. Gwel Arwystli.

Mam Thomas Lloyd o Fodlith oedd Gwenhwyfar verch Ieuan ap Howel ap Ieuan fychan o Foelyrch ap Ieuan Gethin ap y Kyffin.

Mam Sian verch Sion Edwards oedd Gwen verch Elis Eutyn chwaer Sion ap Elis Eutyn.

Mam Dafydd Lloyd ap Thomas oedd Kattrin verch Howel fychan ap Howel ap Gruffydd ap Siankin. Fel Ach Llwydiarth.

Mam Howel ap Moris oedd Margred verch Dafydd ap Giwn Llwyd ap Dafydd ap Madoc o'r Hendwr, ap Iorwerth ap Madoc ap Gruffydd ap Owen Brogyntyn.

Plant Ffoulke Midelton ap Dafydd Midleton oedd Ffoulke; Sion o Ystrad; Richard; Robert; Humffre; a Thomas; ac o ferched, Dows gwraig Ffoulke ap Rys ap Bened; ag Elizabeth.

Plant Richard Midelton ap Ffoulke oedd 1, Richard; 2, Simwnd; 3, William; 4, Sir Thomas; 5, Siarles; 6, Sir Hugh; 7, Ffoulke; 8, Robert; a 9, Pyrs Midelton: ac o ferched 10, Sian; 11, Liws; 12, Margred; 13, Ales; 14, Elin; 15, Grace; a 16, Barbara.

Mam y Plant hyn oedd Sian Dries verch Hugh Dries o Ddinbech.

Mae Cedyrn am i godi  
Ac o Rhyw hon a'i Gwr hi  
Naw Mab rhoedd ymhob rhediad  
A saith Loer urddas wyth wlad.

Rys Kain a'i Farwnad Richard Midelton eu Tad yn y flwyddyn 1577.

Plant Ffoulke Midelton o Wenhwyfar verch Richard Wynn ap Moris Wynn oedd Richard Midelton; Ester gwraig Sion Midelton o Waunynog; ag Elizabeth gwraig Humffre Lloyd o Fers y Maelor.

Plant Richard Midelton o Ann verch Andrew Meredydd oedd Richard Midelton; Ffoulke; Andrew; Simon; a Roger; ac o ferched, Doritie gwraig John Lloyd o'r Fferm yn Sir Fflint; Ann; ac Elizabeth.

Plant John Midelton o Ester uchod oedd Ffoulke Midelton a Roger Midelton.

Plant Humffre Lloyd o Elizabeth Midelton oedd Ffoulke Lloyd, ac Ann Lloyd gwraig Thomas Lloyd Attwrney.

Mam Ffoulke Midelton oedd Sian verch Hugh Dreias o'r Ardd; chwaer Sion Dreias oedd hi.

Mam Richard ap Ffoulke Midelton oedd Ann Ffletcher verch Thomas Ffletcher o Ddinbech.

Mam Ffoulke Midelton ap Dafydd Midelton<sup>1</sup> oedd Elin verch Sir John Don ap Siankin Don.

Mam Dafydd Midelton oedd<sup>2</sup>.....verch....Arglwydd Broughton.

Mam Robert Midelton oedd Sissili verch ac etifeddes Sir Alexander Midelton: ac yno y caed enw Midleton.

Mam Ririd Bothon oedd Gwenllian verch Cadwaladr ap Meiric ap Rotpert ap Sir Robert.

Plant Ririd Bothon o Sissili verch Alexander Midelton oedd Robert Midelton; ac i Robert y bu Ririd; ac i Ririd y bu Dafydd Midelton hên.

Plant Dafydd Midelton hên o Elin Don oedd Roger; Thomas; Ffoulke; Dafydd Midelton o Gaer; Sion ac Edward; ac o ferched Elizabeth gwraig Dafydd Holand Taid Pyrs Holand; Ann gwraig Moris Gethin o Hiraethog a graig Mathew o'r Grin yn Llaweni; un arall oedd.....gwraig yr hên Harri Heatwn.

#### GWAUNYNOG.

John Mydlton ap Roger Mydlton ap Ffoulke ap John Mydlton ap William<sup>3</sup> ap Sion ap Roger ap Dafydd ap Ririd ap Robert Mydlton ap

<sup>1</sup> Receiver General for North Wales to Edward the IV.

<sup>2</sup> "Margret d' and coheire of David ap Howel of Arustley, by Als, sol heire to Griffith ap Ienkin, Lord of Broughton."—Lewys Dwnn's *Her. Vis. of Wales*, vol. ii, 335.

<sup>3</sup> High Sheriff of Denbighshire, 1600.

Ririd Bothon ap Ririd ap Madoc ap Ririd Flaidd.

Mam Sion Mydlton oedd...<sup>1</sup> verch Dafydd Lloyd ap Dafydd ap Ieuan Fychan ap Gruffydd ap Madoc ap Iorwerth ap Madoc ap Ririd Flaidd.

Mam Roger Mydlton oedd Elin verch Sir John Don ap Siankin Don.

Mam Dafydd Mydlton oedd...<sup>2</sup> verch...Arglwydd Brochdyn.

Gwraig Sion Mydlton ap Roger oedd Ales verch ac aeres Hugh ap Elis ap Harri ap Cynwric ap Ithel fychan ap Cynwric ap Rotpert.

Mam Ales oedd Lowri verch William ap Meredydd ap Dafydd ap Einion fychan: chwaer Sion Wynn ap William (un fam un dad) o Llanfair.

Mam Hugh ap Elis oedd Margred verch Sion Aer y Conwy o Sioned Stanley.

Mam Elis ap Harri oedd Sian verch Simwnd Thelwal hên Blas y Ward.

Mam Robert Mydlton oedd Sissili verch ac etifeddes Sir Alexander Mydlton: ac yno y caed enw y Mydeltyniaid.

Mam Ririd Bothon oedd Gwenllian verch Dafydd ap Cadwaladr ap Meiric ap Rotpert ap Sir Robert.

#### CASTELL Y WAUN.

Sir Richard Midelton ap Sir Thomas Midelton,<sup>3</sup> Bart. ap Sir Thomas Midelton<sup>4</sup> ap Sir Thomas Midelton<sup>5</sup> ap Richard Midelton ap Ffoulke ap Dafydd

<sup>1</sup> Kattrin.

<sup>2</sup> See note 2, p. 110.

<sup>3</sup> Created a Baronet in 1660; M.P. for Denbighshire, 1660-81.

<sup>4</sup> Distinguished himself in the civil wars; elected M.P. for the county of Denbigh, 1640.

<sup>5</sup> Sheriff and Alderman of London; served the office of Lord Mayor in 1613. Bought the lordship and Castle of Chirk, in 1595, from Lord St. John of Bletsoe.

Midelson ap Ririd ap Robert Midelson ap Ririd Bothon ap Ririd ap Madoc ap Ririd Flaidd.

Ririd Flaidd a fu Arglwydd uchaf ar pum plwy Penllyn ac Yfionydd, Pennant Melangell, a'r Bryn, a'r Glyn yn Mhowys, ac a'r un-dre-ar-ddeg yn Sir y Mwythig.

#### CELYNOG NEU'R FRON GOCH.

John Wynn ap Cadwaladr ap Hugh ap Owen ap Howel ap Owen ap Ieuan fychan ap Ieva ap Heilin ap Ieva ap Adda ap Meiric ap Cynwric ap Pasgen ap Gwyn ap Gruffydd ap Beli ap Selyf ap Brochwel ap Aeddan : ac i Brochwel Yscythrog.

Gwraig Kadwaladr Wynn ap Hugh ap Owen oedd Sian verch John ap William ap Meredydd ap Iolyn ap Ieuan Gethin o Katrin verch Ednyfed ap Gruffydd o'r Hendwr.

Mam Hugh ap Owen oedd Margred verch Llew. ap Gruffydd ap Bleddyn ap Robert ap Dafydd ap Gronw ap Iorwerth ap Howel ap Moreiddig ap Sandde.

Mam Owen ap Howel ap Owen oedd Sioned verch Ieuan fychan o Llanfair Dyffryn Clwyd. Cais Gruffydd Goch.

Mam Howel ap Owen oedd Angharad verch Gruffydd leiaf ap Gruffydd fychan ap Dafydd goch ap Dafydd ap Gruffydd ap Llew. ap Iorwerth Drwyndwn.

Gwraig Hugh ap Owen oedd Margred verch ac etifeddes Gruffydd ap Iolyn ap Gruffydd ap Iolyn ap Ieuan fychan ap Ieuan Gethin ap Madoc Kyffin.

Mam Gruffydd ap Iolyn oedd Angharad verch ac etifeddes Dafydd ap Einion.

Mary verch ac etifeddes Robert ap Hugh ap Owen a briodes James Philipes o Torddusad.

Plant Hugh ap Owen o Fargred verch Gruffydd oedd Robert ap Hugh a briodes Margred verch



Lewis Gwyn o Dref Esgob ; ac iddynt y bu Robert *mort* a Cadwaladr.

## CRUKIETH.

Robert Evanse ap Edward Evanse ap Ieuan ap Meredydd ap William ap Dafydd Lloyd ap Llew. fychan ap Ieuan ap Ithel fychan ap Ithel foel ap Madoc ap Cadwaladr ap Ririd ddu ap Einion greulon ap Einion ap Ririd Flaidd.

Gwraig gyntaf Robert Evanse oedd...verch William Moris o Westyn ; gwraig ddiwetha oedd Sian verch Lumle Williams o Estym Colwyn.

Mam Robert Evanse oedd Gwen verch Edward Kinaston o Fortyn ap Roger Kinaston.

Mam Ieuan ap Meredydd oedd Sioned verch William ap Adda.

Mam Ithel fychan oedd Margred verch Madoc fychan ap Ieuan ap Iorwerth foel o Fechain.

Mam Llew. fychan oedd Mallt verch Iorwerth ap Einion Gethin o Gynlleth.

## MAESBRWC SEF PENTREPERFEDD, 1639.

Thomas Gethin ap William ap Thomas ap Ieuan ap Dafydd Gethin ap Ieuan ap Gruffydd Gethin ap Ririd ap Ed. Drwyndwn ap Einion ap Cyfnerth ap Iddon galed ap Trahaiarn ap Iorwerth hilfawr o Halchdyn ap Mael Melienydd Arglwydd Melienydd ap Cadfel ap Clydaur ap Cadell ap Rodri Mawr.

Mam Thomas Gethin oedd Sian verch Dafydd Hammer o Bentre Pant.

Mam Sian oedd Elizabeth verch Roger Kinaston o Fortyn ap Humffre Kinaston Wyllt.

Mam William Gethin oedd verch Sieffre ap Owen Penrhyn o Llandrinio yn Deuddwr.

Mam hono oedd Sioned verch Sieffre Kyffin<sup>1</sup> Person Llandrinio ap Meredydd ap Howel ap Moris.

<sup>1</sup> Rector of Llandrinio, 1561-67.

Mam Elizabeth verch Roger Kinaston oedd Gwen verch Rys ap Dafydd Lloyd ap Dafydd ap Rhydderch. Fel Gogerddan.

Plant Thomas Gethin o Elizabeth Lwdlo oedd Edward; Thomas; Harri; a Roger.

#### LLWYNYMAEN.

*Edward Lloyd ap Richard ap Edward Lloyd ap<sup>1</sup> Col. Richard Lloyd ap Edward ap Richard ap Edward ap Richard Lloyd ap Robert Lloyd ap Meredydd Lloyd ap Madoc ap Griffri ap Meiric Llwyd ap Bleddyn fychan ap Bleddyn Llwyd ap Bleddyn ap Gwion ap Kadfach ap Arsseth ap Gwrgi ap Hedd Molwynog. Fal ach Hafod Unos.*

Mam Richard Lloyd ap Edward ap Richard Lloyd oedd Elizabeth verch Richard Stane hên o Groesoswallt o.....verch Sion *Blodwel* ei mam hithau.

Mam Edward Lloyd ap Richard ap Robert oedd Margred verch hên Sion Edwards o'r Waun ap Iorwerth ap Ieuan ap Adda. Cais Ach Sion Edwards.

Mam Richard ap Robert Lloyd oedd Gwenhwyfar neu Ales verch Sienkin Kinaston ap Gruffydd ap Sienkin ap Madoc ap Philip. Cais Ach Otle.

Mam Robert Lloyd oedd Gwenhwyfar verch Howel ap Ieuan ap Iorwerth ap Einion Gethin o Gynlleth ap Iorwerth ap Cadwgan ap Ririd ap Riwallon ac i Fleddyn ap Cynfyn.

I Meredydd Lloyd ap Madoc Lloyd o Llwyn y Maen y bu Robert Lloyd a dwy o ferched (nid amgen) Margred a briodes Gruffydd Hanmer o'r Fens, ac iddynt y bu pump o Feibion a thair merch (nid amgen) Sienkin Hanmer, Loranse Hanmer; Sir Edward Hanmer; Mathew ag William Hanmer, ac o ferched Elizabeth

<sup>1</sup> Mewn ysgrifen mwy ddiweddar.

gwraig Robert Dymoc; Rose Hanmer; Blaense Hanmer gwraig Dafydd Daga fychan. A'r ail ferch i Meredydd Lloyd a briododd Richard Trefor, ac iddynt y bu Edward Trefor fychan Constabl Croes Oswallt a Robert Trefor; ac un o'r merched o briododd Richard ap Rys ap Moris ap Ieuan Gethin ap Madoc Kyffin; a'r llall a briododd Nicholas ap Rys ei frawd. I Edward Trefor fychan y bu pedwar mab a merch (nid amgen) Sion Trefor; William Trefor; Richard Trefor; a Sir Edward Trefor a Damasin gwraig Hugh ap Moris ap Ieuan ap Howel o Llangedwyn; a hono oedd Fam Hugh ap Hugh; ac wedi marw Hugh ap Moris hi briododd a Dafydd ap Gruffydd ap Madoc Ddeuddwr.

**Mam** y Plant hyn oedd Sian verch Sion Wesbri o Groes Oswallt o...verch Sieffre Kyffin ei mam hithe; ac wedi marw hono priodes Edward Trefor fychan Wenhwyfar, chwaer Sion Lloyd o Iâl un fam un dad; ac iddynt y bu Sion Trefor; Richard Trefor; Thomas a Moris; Ales a Blaense.

**Plant** Richard Lloyd oedd Sion Lloyd ap Richard ac Edward Lloyd a Gwenhwyfar gwraig Dafydd Lloyd ap Elisse ap Gronw ap Einion.

**Mam** y plant hyn oedd Margred verch yr hên Sion Edwards o'r Waun, ac wedi marw Richard Lloyd hi briododd Thomas Salter o Groes Oswallt.

**Plant** Sion Lloyd ap Richard oedd Richard Lloyd yr Aer; Sion Lloyd; Thomas Lloyd; a Rondl Lloyd; o Ferched, Dows graig Sion Kyffin ap Richard ap Meredydd; Margred gwraig Moris Lloyd o Foelfre; Elinor gwraig Richard Stane fychan; Sioned gwraig William Dafydd o Groes Oswallt; Katrin gwraig Richard Evanse; a Sian. Mam y Plant hyn oedd Elizabeth verch Sir Peter Newton o Sian Kyffin verch Sieffre

Kyffin hên o ... ferch ... Arglwpdd Straens ei mam hithe.

Plant Edward<sup>1</sup> Lloyd oedd Richard Lloyd o Llwyny-Maen; Sion Lloyd o'r Drenwydd; Hugh Lloyd o Iâl: o ferched Margred gwraig Edward Kinaston o Hordle; Sian gwraig Richard Trefor ap Thomas Trefor ap Edward Trefor hên, a hono oedd fam Sion Trefor o Fortyn Newydd; Elinor gwraig Thomas Evanse o Groes Oswallt; Sioned; Ann gwraig Sion ap Edward ap Hugh Muxtwn; a Sian. Mam y rhain oedd Elizabeth verch Richard Stane *hên* o ferch Sion Blodwel ei mam hithe.

Plant Richard Lloyd oedd Edward Lloyd a Richard Lloyd o'r Drewen; Elizabeth gwraig Dafydd Lloyd ap William o Faes Mochnant; Margred gwraig Moris Lloyd ap Thomas ap Llew. o'r Rhiwlas uwch y Foel; Liws gwraig Sion Jennings o Bentre Sianen.<sup>2</sup>

Plant Richard Lloyd yr Aer ap Sion Lloyd ap Richard oedd ... gwraig Hugh Meredydd ap Thomas Meredydd o Benygarth yn Abertanat: etifeddes oedd hi.

Plant Sion Wynn Lloyd<sup>3</sup> ap ... oedd Sion Lloyd o Llanforda, Esq.; Robert Lloyd; Richard Lloyd; ac Edward Lloyd o Hafod y Garreg, a briododd Elizabeth Muxtwn o Groes Oswallt.

Plant Sion Lloyd, Esq. o Llanforda, meirw a wnaethant oll heb blant ond Captain Edward Lloyd<sup>4</sup> a briododd Ffranses<sup>5</sup> verch Sir Edward Trefor o Frynkinallt.

Plant Edward Lloyd o Llwynymaen oedd Col. Richard Lloyd, a Jane gwraig Mr. ... Caffe o Sir Gaer Lleon.

<sup>1</sup> Constable of Oswestry Castle. Will dated Nov. 14, and proved Dec. 16, 1544.

<sup>2</sup> Sianel (?).

<sup>3</sup> Living in 1588.

<sup>4</sup> Died Feb. 13, 1662; buried in Oswestry Church.

<sup>5</sup> Died Dec. 15, 1661; buried in Oswestry Church.

<sup>6</sup> Governor of Oswestry Castle, and colonel in the royal army. Living in 1599.

Plant Hugh Lloyd ap Edward Lloyd o Aeres Blaen Iâl oedd Edward Lloyd a briododd ... verch Elis fychan ap Howel Fychan o Lanyllyn Tegid, ac iddynt y bu un ferch ac etifeddes ... a briododd Owen Thelwal o Blasyward ap ... Thelwal o Doritie verch Sion Owen Fychan o Llwydiarth.

Plant Sion Lloyd o'r Drenewydd oedd Edward Lloyd a briododd<sup>1</sup> ..... un o dwy etifeddesau Sion Trevor fychan o Groes Oswallt; a Richard Lloyd o'r Drewen ac Humphre Lloyd.

Mam y plant hyn oedd<sup>2</sup> ... verch y Ficar Prys o Groes Oswallt; a merch arall i'r Ficar Prys a briododd Richard Kyffin o'r Fron, ap Dafydd Kyffin ap Richard ap Meredydd ap Howel ap Moris.

Ac o'i gariadferch y bu i Sion Lloyd fab a elwyd Sion Lloyd o Lundain.

#### ARGOED : GENERDINLLE.

John Wynn ap John ap Rys ap Owen ap Deio ap Llew. ap Engnion ap Celynin.

Mam John Wynn oedd Ales verch Dafydd Lloyd ap Gruffydd ap Dafydd fychan ap Dafydd ap Madoc Kyffin.

Mam Ales oed Mared verch Ieuan ap Howel ap Ieuan fychan o Foelyrch.

Mam Mared oedd Angharad verch Howel ap Madoc ap Iorwerth Goch o Fochnant.

#### LLWYN TUDMON.

Roger Pugh ap Thomas Pugh ap Roger ap Thomas ap Hugh ap Ieuan ap Meredydd ap Gruffydd ap Meredydd ap Ednyfed gam.

Mam Roger oedd Sina verch Moris Tanat ap Robert Tanat. Fal Ach Blodwel fechan.

<sup>1</sup> Catherine.

<sup>2</sup> Eleanor.

Mam Thomas Pugh oedd Margred verch Robert Wynn o Frynkyr.

Mam Roger Pugh ap Thomas Pugh ap Hugh ap Ieuan oedd Elizabeth verch Roger Kinaston o Fortyn ap Humphre Kinaston. Fal ach Hordle.

Mam Thomas ap Hugh ap Ieuan oedd Ann verch Dafydd Hanmer brawd yr hên Sir Thomas Hanmer, meibion i Richard Hanmer ap Gruffydd Hanmer ap Jenkin Hanmer ap Sir David Hanmer.

Maredydd ap Gruffydd ap Maredydd uchod oedd frawd Dafydd ap Gruffydd ap Maredydd o'r Hênblas Carreghova.

Lucy, sister of Roger, and verch Thomas Pugh, married Bevis Lloyd, second son of John Lloyd, of Bodidris, Esq.

Roger Pugh married Susan, dr. of John Matthews of Blodvel, *jure ux.*—I. M.

#### LLYS FEISSIR.

Nicholas ap Sion ap Davydd Lloyd ap Nicholas ap Rys ap Moris ap Ieuan Gethin ap y Kyffin.

Mam Dafydd Lloyd oedd Ann verch Richard Trefor ap Edward ap Dafydd ap Ednyved gam. *Edrych.*

Mam Ann oedd Annes verch Maredydd Lloyd o Llwynymaen.

Mam Nicholas oedd Gwenhwyfar verch Richard neu Robert Salter.

Mam Rys ap Moris oedd Margred verch ac un dair etifeddesau Dafydd ap Giwn Lloyd o'r Hendwr.

Gwraig Robert *Tanat* oedd Gwenhwyfar verch ac etifeddes Sion ap William ap Sienkin.

Mam Gwenhwyfar oedd Sioned chwaer Dafydd ap Nicholas un fam un dad.

#### DRYLL Y POBYDD.

Richard Lloyd ap Dafydd Lloyd ap Maredydd ap Howel ap Gruffydd ap Ieuan fychan ap Ieuan Gethin ap Madoc Kyffin.

## DRYLL Y POBYDD. (YSTYNIAD.)

[Richard Evanse ap Roger Evanse ap Edward ap Richard Evanse o Groes Oswallt.

Mam Roger Evanse oedd Jane verch Edward Kinas-ton o Hordle o Fargred verch Sion Owen Fychan o Llwydiarth.

Mewn yscrifen mwy ddiweddar.—I. M.]

Mam Richard Lloyd oedd Kattrin verch Nicholas ap Thomas ap Ieuan ap Einion ap Gruffydd ap Llewelyn ap Kynwric ap Osber.

Mam Kattrin oedd Sioned verch Robert Irland ap Richard Irland: mam hono oedd Margred verch Sion ap Madoc.

Plant Richard Lloyd oedd dwy Ferch ac etifeddesau: un a briododd Richard Evanse o Groes Oswallt a hono oedd Fam Edward Evanse o Dryll y Pobydd a hono a gadd y Tir; a'r llall a briododd Dafydd Jones o Llanwddyn; a bu iddi fagad o blant.

## CROES OSWALLT.

Richard Blodfol (*sic*) ap John ap Richard ap John Blodfol ap Ieuan bach ap Madoc ap Ieuan Llwyd o Flodwel ap Madoc ap Ririd foel o Flodwel ap Gruffydd ap Meredydd ap Ririd goch ap Meredydd fychan ap Meredydd hên ap Howel ap Meredydd ap Bleddyn ap Cynfyn.

Mam Richard Blodwel ap John oedd Margred Lloyd verch ... Lloyd ap Thomas Lloyd o Fodlith.

Mam Margred Lloyd oedd Sioned verch Edward ap Rys ap Dafydd ap Gwilym o Eglwyseg.

Mam John Blodwel ap Richard oedd Margred verch John Kyffin ap Meredydd Lloyd ap Gruffydd ap Howel ap Meredydd ap Tudr. Fal Ach Thomas ap Ieuan Lloyd o Llanarmon Dyffryn Ceiriog.

Mam Sion Blodwel ap Ieuan bach oedd ..... verch

Gruffydd Goch ap Meiric o Ddyffryn Clwyd ac i Gowryd o Dad i Dad.

Mam Richard Blodwel ap Sion ap Ieuan bach oedd Margred verch ac etifeddes Ednyfed ap Ieuan Bwla.

### CROES OSWALLT.

Sion Trefor fychan ap Sion Trefor ap Sion ap Edward Trefor ap Richard Trefor ap Edward ap Dafydd ap Ednyfed Gam ap Iorwerth foel ap Iorwerth fychan ap yr hên Iorwerth ac i Tudr Trefor.

Mam Sion Trefor fychan oedd Kattrin verch Sion Lloyd o Iâl, chwaer Sir Ieuan Lloyd.

Mam yr ail Sion oedd Elizabeth verch Humphre Kinaston Wylt.

Mam Elizabeth oedd Margred verch William ap Gruffydd ap Robyn o Gychwillan.

Mam Sion Trefor ap Edward Trefor oedd Sian verch Richard Winsbri o Elizabeth verch Sieffre Kyffin hên.

Mam Edward Trefor fychan oedd Annes verch Meredydd Llwyd o Llwynymaen. Gwel Ach Llwynymaen.

Plant yr ail Sion Trefor o Kattrin verch Sion Lloyd o Iâl oedd Sion Trefor fychan a briododd Margred verch Richard Stane fychan; Tudr Trefor; a Ffransis Trefor; ac o ferched Kattrin gwraig Sion Wynn ap Hugh o Llangedwyn, Elizabeth gwraig Sion Kyffin ap Hugh ei Frawd; a gwraig Robert o Gadair yn Ngeinmeirch.

Plant Sion Trefor fychan o Fargred verch Richard Stane fychan oedd dwy verch ac etifeddesau: un oedd Margred gwraig Edward Lloyd o'r Drenewydd; a'r llall Doritie gwraig William Cowper o Groes Oswallt.

Mam Richard Trefor ap Edward ap Dafydd ap Ednyfed Gam oedd Angharad verch Robert ap Richard ap Sir Roger Pilston.



- Mam Edward ap Dafydd ap Ednyfed Gam oedd Gwenhwyfar verch Adda Goch ap Ieuan ap Adda ap Awr ap Ieva ap Kyhelyn ap Tudr ap Rys Sais.
- Mam Gwenhwyfar oedd Angharad verch Dafydd ap Adda ap Meiric ap Kynfric ap Pasgen ap Gwynn ap Gruff. ap Beli.
- Mam Angharad oedd Marred verch Meredydd ap Philip ap Gruffydd ap Meredydd ddu ap Gruffydd ap Meredydd ap Einion ap Kynfelyn ap Dolffin.
- Mam Dafydd ap Ednyfed Gam oedd Wladys verch Llewelyn ap Madoc ap Einion ap Uchdryd ap Edwin.
- Mam Wladys oedd Wenhwyfar Greg.
- Mam Margred verch Richard Stane fychan oedd Elinor verch Sion Lloyd ap Richard o Elsbeth verch Sir Peter Newton ei mam hithe.
- Mam Ednyfed gam oedd Wladys verch Iorwerth ap *Gruffydd* (?) ap Heilin o'r Frongoch yn Mhowys ap Ieuan ap Adda.
- Mam Iorwerth foel oedd Kattrin verch Gruffydd ap Llewelyn ap Iorwerth Drwyndwn.
- Mam Iorwerth ap *Griffri* [Llyfr Roger Kyffin] oedd Mallt verch Eunydd ap Llowarch ap Bran.

(To be continued.)

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## NOTES ON THE OLDER CHURCHES IN THE FOUR WELSH DIOCESES.

BY THE LATE

SIR STEPHEN RICHARD GLYNNE, BART.

(Continued from Vol. iv, p. 289.)

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### LLANSAMLET (ST. SAMLET).

June 4, 1860.

AN uninteresting church,<sup>1</sup> almost wholly modernised, and in a poor style. It retains its original form, a chancel and nave, with west tower, and south porch, and possibly the walls are original, but all old features completely masked. The chancel-arch is a sham one. The windows have pointed arches; the eastern one has the original hood, returned, with corbel-head at the apex. The roof is flagged, and looks old. The churchyard very spacious, extending south and west, but not north. The tower is not square.

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### RURAL DEANERY OF CASTLEMARTIN.

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#### ANGLE (ST. MARY).

August 5, 1871.

Also a church of the local type, but with some varieties, comprising nave, chancel with north chapel, a transept or chapel on the north of the nave, a south porch, and a tower at the west end. The church has been carefully restored, and is in excellent condition, with open seats and stalled chancel. The tower has a rude, pointed arch opening to the nave, and the usual

<sup>1</sup> This church has been taken down, and a new one erected in its stead.

plain vault to its lower part. It is without string-course or buttress, and has a square turret at the south-west, an embattled parapet, a corbel-table, and belfry-windows of two square-headed lights. There is much bare wall. The windows have been restored, and are of early Decorated character; one of three, the others of two lights. The north chapel opens to the nave by a chamfered arch, and by a similar one to the north aisle of the chancel. The chancel-arch is pointed, and appears to be new, having shafts corbeled with foliage of vines and grapes in the capitals. The chancel is divided from the north aisle by two pointed arches of small size, chamfered on a square pier with angles chamfered, the arches resting on a kind of wedge-corbels on the pier. In this chapel is the organ. The chancel has Decorated windows; at the east, of three lights; on the south, of two lights; but that at the south-east, single and trefoiled, has a stone seat divided into two by a stone elbow. The east wall is decorated with colour, and most of the windows have new coloured glass. The altar has candlesticks. The roofs are good, with collars and arched timbers, with quatrefoil in the spaces. The north aisle has one lancet and one two-light window. The font seems to be new, but is, at any rate, on an ancient model, a square bowl scalloped.

There is a cross in the churchyard, restored, on high steps. On the north side of the churchyard is a curious, ancient chapel, restored, vaulted in stone, having an ancient altar. The east window is square-headed, of two trefoiled lights; other windows single. There is a piscina, and the effigy of what appears to be a female. Beneath is a crypt or undercroft approached by a door at the east end.<sup>1</sup>

<sup>1</sup> The restoration was executed by Mr. Penson, with the advice of the present Dean of St. David's.

BOSHERSTON, PEMB. (ST. MICHAEL).<sup>1</sup>

July 31, 1850.

This church presents the usual type of the southern part of Pembrokeshire. It consists of a nave, chancel, south transept, and west tower, with north and south porches of very large size, almost equal to the transepts. The chancel is lower than the nave. Both chancel and transept open to the church by coarse, pointed arches, and the whole church has a plain, stone

vault. The tower-arch is also very rude and pointed, and the tower has a plain stone vault. There is a hagioscope on the south, cutting the angle between the nave and chancel. All the windows have been altered into villainous sashes. The font is cup-shaped,

<sup>1</sup> Restored by Mr. Brandon since these notes. The chancel has now an open timber roof. The north porch has been taken down. There is an ancient churchyard-cross with the face of the Saviour carved at the intersection of the arms. (*Arch. Camb.*, vol. vii, 3rd Ser., p. 218.)

on a cylindrical stem, with band round it, and a square plinth. There is a stone bench round the tower. The tower is lofty, and tapers, and is not square, having a battlement and a corbel-table, but no buttresses. There is a square turret at the south-east. The lofty windows are slits, and there are a few others in the tower. There is an ugly reredos, and the sacrarium is laid with marble.

## NASH (ST. MARY).

August 4, 1871.

This church seems to have been wholly rebuilt, except that some portions of the original walls may remain. The walls are partially slated. It is a plain oblong building with square-headed windows and a

modern bellcot at the west end. In the churchyard is a fine sepulchral effigy of a knight,<sup>1</sup> neglected and overgrown with moss, with helmet of fifteenth century, and his hand on his sword. There is also an old font with square bowl.

## UPTON.

August 4, 1871.

This small chapel, belonging to the castle,<sup>2</sup> but not forming a part of it, is an ancient building, the exte-

<sup>1</sup> *Arch. Camb.*, 4th Series, vol. xii, p. 245.

<sup>2</sup> Of Upton Castle the entrance remains, between two bastions with machicolations. Much of it is modernised, and occupied as a dwelling-house.

rior of which is much mantled with ivy, having a nave and chancel worthy of notice, though disused for divine service, and much out of condition. The chancel-arch is a small obtuse one. The windows are mostly modern, save a narrow single one on the south of the chancel. The north wall is original, the south side is modernised. The font<sup>1</sup> has a square bowl scalloped, on circular stem.



There are three good sepulchral remains. On the north of the nave a fine Perpendicular tomb, paneled with flattened ogee canopy having foliation, rich and flanking pinnacles, which are charged with two tiers of niches containing small statues. On the tomb is the recumbent effigy of a knight in armour of the fifteenth century. In the chancel, on a flat stone, is the head of a priest with a floriated cross running

<sup>1</sup> *Arch. Camb.*, 4th Ser., vol. xi, p. 295.

along the slab, and inscription. On the north of the sacrarium, under a canopy, is a fine effigy of a lady, well preserved, having reticulated headdress and kirtle.<sup>1</sup>

PWLLCROCHAN (ST. DECUMANUS).

August 5, 1871.

The church is supposed to have been erected by Redulph Benyer in the fourteenth century, whose effigy is in the south transept, under a recess, inscribed—"Hic jacet Redulphus Benyer, hujus ecclesia." Another inscription runs: "Erat iste ecclesia constructa de novo, cum capella ista per Redulphum Benyer qui rexit ecclesiam per annos. A.D. 1342." This is in the north transept. This church is of a kind frequent in South Pembrokeshire, and consists of a nave and chancel, a north transept, and a tower in the place of a south transept, and crowned by a stone spire. There is a south porch, now closed and used as a vestry. The arches to the tower and transept are remarkably flat, and there is an original vestry north of the chancel opening by a flat arch, and having a square-headed

<sup>1</sup> Above the tomb known as the Malefant tomb there has been recently found, under whitewash, a coat of arms, thus described: charge on first,—*argent*, a chevron between three martlets *sable*; 2nd, barry of ten *gules azure* and *sable*, a chief *or*; 3rd, lion rampant (?), very indistinct; 4th, same as 1st. In the wall on the north side of the chancel-arch is a stone candelabrum in the form of a hand and wrist, jutting out about a foot. (*Arch. Camb.*, 4th Ser., vol. xii, p. 241.)

two-light labeled window. The chancel has a lancet, now closed, set at the south-west as a lychnoscope. The chancel-arch is pointed, and very plain. There is a magnum sedile in the chancel on the south. On the north of the nave is an original door with pointed arch. The tower is quite of the local type, lofty and rude, with embattled parapet, under which is a corbel-table, and neither stringcourse nor buttress. There is a square-headed window in the tower, Perpendicular, of two lights. The belfry windows are plain single-lancets. The spire is octagonal, and perfectly plain, without ribs, and there are small oilet openings in the battlement. The chancel has no windows on the south. The west window is a new one.<sup>1</sup>

#### RHOSCROWTHER (ST. MARY).

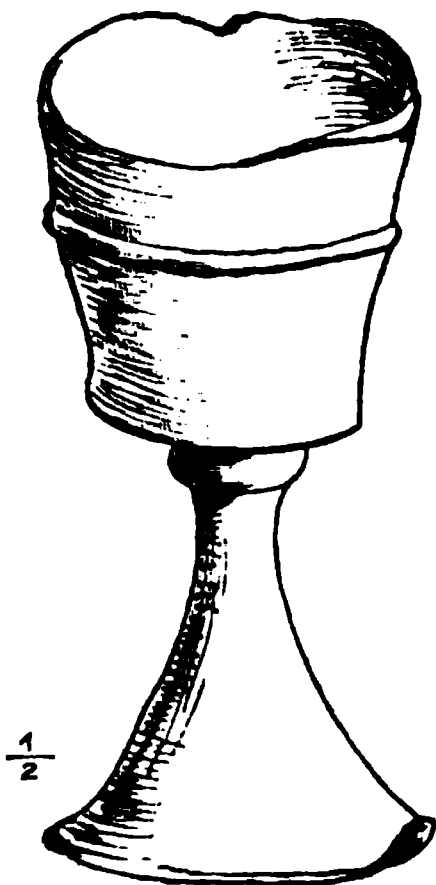
August 5, 1871.

An interesting specimen of the South Pembrokeshire church, comprising nave, north transept, chancel with south chapel, north and south porches, and tower on the south side in place of a transept. There is also an odd chapel on the south of the nave near the west, at first sight looking like a porch. The whole is in decent order, and the roofs have been renewed and covered with slates. The tower is of really fine masonry, resembling that of Pwllcrochan, but is surmounted, instead of a spire, with embattled parapet and four pinnacles. The tower is undivided by stringcourses, and has no buttresses, but a plain projection at the south-west. There is a corbel-table under the parapet; the belfry-windows are single on the north and south, double on the east and west, all obtusely pointed. The pinnacles are rather poor. A Decorated two-light window is inserted in the tower. The tower has a stone vault, and the lower part is open to the nave by a plain pointed arch, and the staircase opens

<sup>1</sup> North porch built in 1882. Spire unfortunately much damaged by the gale of December 8, 1886. Dedication in Rees, St. Mary; perhaps here confused with Rhoscrowther, which is near.



internally by a plain door. Between the tower and south-chancel-aisle is a low flat arch. A similar arch opens to the north transept, which also is vaulted. The chancel-arch is a narrow one set in much wall, and on each side of it is a pointed arch of hagioscopic kind, but dissimilar. The nave has a bell-cot over its east end. The nave has a new west window of three lights and Decorated character. The north transept has a plain window of two trefoil heads, and a squint occupying the angle to the chancel. In this transept is a tomb of the seventeenth century, under a flat



Pewter Chalice found at Rhoscrowther Church, Pembrokeshire.

arch. The porch is very large, and resembles a transept; it is charged with some heraldic shields, and has a plain obtuse arch, a plain vault and a triangular stoup, and a statue over the door. The chapel on the south side has a pointed recess in its east wall, and another—perhaps a piscina—in its south wall; also an oblong recess at the north-east, and a rude pointed arch into the nave.

The chancel has no window on the north; on the south, two of Decorated character of two lights; at the east is a window of two lights, which is poor

Decorated. That at the east of the south aisle is Perpendicular, and restored. In the east wall is a pointed arch. On the north a small oblong recess, and a fine sepulchral arch with double canopy, and foliage in the spandrils, flanked by pinnacles. On the south of the altar is a small piscina. Between the chancel and south chapel are two rude pointed arches of a local type, without mouldings, and a rude pier, having its angles chamfered. In the south chapel are two sepulchral recesses, of ogee form, with good foliation, and a piscina with ogee canopy trefoiled.<sup>1</sup>

The font is Early, of a good common form, a square bowl, scalloped below, on a circular stem.<sup>2</sup>

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## RURAL DEANERY OF DEWSLAND.

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### FISHGUARD.

August 2, 1850.

This very mean church, unworthy of a populous parish, is scarcely distinguishable from the adjacent houses, the walls are so very low, and the appearance insignificant. The walls are probably ancient, but

<sup>1</sup> The south porch has been taken down. The tower-pinnacles are a modern addition to the tower. Dedication in Rees, St. Decumanus. There is a St. Dagman's Well in the parish.

<sup>2</sup> In digging a grave in Rhôs Crowther churchyard, near Pembroke, for the interment of the late Rector, the Rev. G. H. Scott, in August 1887, several graves were found side by side, divided by stone walls. The bodies would seem to have been buried within these stone walls instead of in coffins, and were probably interred beneath the floor of the church, as the corner in which they were found may have formed part of the area of the church before the erection of the tower, which is of later date than the rest of the sacred edifice. In one of the graves an ancient chalice of pewter or *latten* was found in good preservation. It is 4 inches in height, and is a plain, weighty chalice, indicating, doubtless, the last resting-place of some priest of many centuries ago, probably some former rector of the ancient church of St. Decumanus, the patron saint of Rhôs Crowther and its excellent well and springs.—C. M.

the original character is obliterated, all the windows being modern, and the ceiling a flat one of plaster. The chancel-arch is pointed, but somewhat modernised, the interior filled with new pews. At the west end is a double bell-gable, but only one bell. The font octagonal, and seems modern.<sup>1</sup>

ST. NICHOLAS (PEMBROKESHIRE).<sup>2</sup>

August 3, 1850.

A small church, in general features resembling Llanwnda, but not having aisles, but a south transepted chapel. The arches opening to both chancel and transept are very plain, low, and middle-pointed ones. The south transept has a plain pointed vault. The rest has wide Welsh open roofs. There is a Sanctus bell-cot in the east gable of the nave, and two in the west gable, which forms a small projection. At the angle between the chancel and transept is a kind of hagioscope. The font resembles that at Llanwnda, but the bowl diminishes downwards. The windows

<sup>1</sup> "The Fishguard parish church was rebuilt entirely, and opened by the Right Rev. Dr. Thirlwall on the 22nd day of July 1857. The church is built without any pillars; a large nave, with an arched roof of massive timber-work. Any ordinary architect of the present day would have hesitated before he attempted to roof in a nave of 60 feet by 40 feet, and 50 feet high, with only tiebeams in wood. Mr. Clark, the architect, has thrown over it a series of circular arches coming down 7 feet below the wall-plate ere they rest on corbels as their ultimate points of support. Upon these arches he rests the principals of the roof, locking them all together with iron bolts; and he thus carries the main thrust of the roof right down to the ground by means of the corbels placed low, and strengthened by short external buttresses. The nave is divided by a massive arch. The chancel has a circular apse. The style of the architecture is that of the thirteenth century, which is to be seen in old churches now in the south-west of France. The church has always been admired for its stability and strength, and also for its simplicity, easy and suitable for divine service."

Copied by me from *The Pembrokeshire Herald*, 24 July 1857.

WILLIAM ROWLANDS,

Vicar of Fishguard.

29 Oct. 1887.

<sup>2</sup> Restored by Mr. Penson, 1865.

all abominable modern inventions, and the interior very dirty and damp.

In this wild, stony parish are several cromlechs, some also in Llanwnda.

#### RUDBAXTON (ST. MICHAEL).

June 16, 1869.

A pretty good specimen of the Pembrokeshire church, and in good repair. Consists of a nave and chancel, each with south aisle, west tower, and south porch. In the chancel-arcade the arches are wider and the column smaller than in the nave. The roof seems to be new; the aisle begins east of the porch, as at St. Martin, Haverfordwest, and is extended along the chancel. The nave is divided from the aisle by two plain obtuse arches upon a central circular column with square capital. The chancel-arch is a plain pointed one. The chancel opens to the aisle by two somewhat flat arches, on circular column with square capital. There is a single lancet on the north of the chancel. The east window is a new one of two lights; the other windows are labeled, square-headed, Perpendicular, of three lights. There are head-corbels on each side of the chancel-arch. The tower-arch is a plain pointed one. The font is of a common kind in this country. The bowl square, scalloped at its base, on a circular stem set on square pedestal. At the east end of the aisle the wall is occupied by a very large monument, having three arched divisions—(1) containing the figure of a man, (2) those of a man and wife, (3) the same. All the figures carry a skull, and are of the family of Howard,<sup>1</sup> dates respectively

<sup>1</sup> The inscriptions on the Howard monument are arranged in three rectangular panels, one under each group of figures, being as follows:—

No. 1. Below the figure of George Howard, holding a skull in his left hand, and pointing to it with the right,—

“To the memory of George  
Howard of this parish Esq.  
who departed this life y<sup>e</sup>

FONT IN RUDEBATON CHURCH, PEMBROKESHIRE.



1665, 1668, 1685. The tower is of the strong military type, with parapet and corbel-table, belfry windows of two lights, plain, west window of two lights, and some other small slit-like openings. Neither string-

6<sup>th</sup> day of May An° 1665  
Aged 32 yeares  
And lyeth before this  
Monument."

No. 2. Below the figures of James Howard and his wife Joanna, holding skulls, and each grasping the hand of the other,—

"To the Memory of James Ho  
ward of this parish Esq. who  
lyeth before this Monument  
and departed this life the 29<sup>th</sup>  
day of November An° 1668  
Aged 35 Yeares  
Also to the Memory of Joanna  
the wife of James Howard who  
erected this monument for  
her dear Friends & Children  
with the intent to Joyne part  
ner to this Monument & left this  
life."

No. 3. Below the figures of Thomas and Mary Howard, joining hands and holding skulls,—

"To the Memory of Thomas  
Howard of this parish Esq.  
and Mary the son & daugh-  
ter of James Howard &  
Joanna his wife. Thomas  
departed this life the 7<sup>th</sup>  
day of July An° Dom. 1682  
& Mary y° first of Ianuar'  
An° Dom 1685."

At the top of the monument are three heraldic shields: 1, that of James Howard, a bend between three lions rampant; 2, Howard impaling Cadifor ap Dinawal; 3, Cadifor ap Dinawal, *sa.*, a spear's head between three scaling ladders of four steps *ar.*; on a chief *gu.*, a tower of the second. There are a few gravestones of the seventeenth century in the pavement of the church,—to the Rev. Thomas Prichard, 1646; to Jane, the wife of George Hayward, 1620; and to Thomas Hayward, 1621; to Phe.. Davies, second daughter of the Right Rev. Bishop Fields, who married two husbands, viz., Dr. Thomas Prichard and Capt. Thomas Davies, 1679. There is also a monument to General John Picton, dated 1815.

course nor buttress, but again a stair-turret at the north-east. The porch is vaulted; in it is a circular stoup.

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## RURAL DEANERY OF NARBERTH.

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### CRONWRW.<sup>1</sup>

August 20, 1869.

This church has been much modernised, is of a cruciform plan, with north and south transeptal chapels, but the tower is at the west end. The tower remains untouched, and is of the rude quasi-military character, has embattled parapet and corbel-table, without string-course or buttress; all the openings are merely plain slits. The central battlement on the west side is long, but not on the others. The west door modern. Much of the outer wall seems to have been rebuilt, and with quoins at the corners, and the windows are of doubtful character, of two lights, under a pointed arch, and no tracery. The north wall has more of an original aspect. The arches opening to the chancel and transepts are pointed, and quite plain. The interior is dreary, kept clean, but pewed. On the north of the chancel is a pointed arch in the wall.

### ST. ISSELL.<sup>2</sup>

July 1, 1867.

This church seems to have been wholly reconstructed, save the tower; but it is possible that the

<sup>1</sup> Crunwear, Crunwere, or Cronwere, dedicated to St. Elidyr. Restored in 1878 at a cost of £550. Architect, Mr. T. David, Langharne. West door then closed up, and original entrance from the south side again made use of. The Pointed arch on the north of the chancel no longer exists, as a new vestry was built at the last restoration. The insertion of four additional windows has much improved the lighting of the interior. No longer pewed, but seated.

<sup>2</sup> Restored by Mr. Kempson in 1864. No special structural changes since "Notes". What is termed a vestry, on the north side, is really a continuation of the north aisle to the east. The south-east window has only one trefoil light, and the sedile sill has been removed to make room for the chair. The double trefoil described is west of the altar-rails.



original plan may have been in some measure preserved, but made more regular and capacious, on account of the increased population. The present arrangement is nave with north and south aisles, chancel, south porch, and western tower. The nave has on each side an arcade of four pointed arches on octagonal pillars with plain cups. The chancel-arch is lofty and pointed, and, from its singularity, is probably original, having cylindrical mouldings carried down through the capitals. The windows of the nave are generally single and trifoliated, at the east of the aisles, of two lights, under an arch, with circle in the head.

The chancel rises very much towards the east, on account of the steepness of the ground. On its north side is a vestry. In its north wall is a plain flat arch. The south-east window is of two trefoil-headed lights under an arch, with circle in the head, and the sill forms a sedile. The font has a square bowl. The porch is new. The tower is of the Flemish sort, perhaps of Perpendicular period; is embattled, with square turret, also with embattlement rising high at the north-east; corbel-table under the battlement; has neither stringcourse nor buttress. The base slightly projects. The west doorway flat-arched with label; the belfry windows square-headed, of two lights, of late form; other openings are slits. The tower-arch to the nave is plain and pointed.

The churchyard is highly romantic, being of great extent, and the ground uneven and undulated in an extraordinary degree, some portions quite precipitous, and much covered with trees, in some measure recalling that of Llanfihangel, near Aberystwith. On the north side is the shaft of a cross, raised on several steps.

JEFFERSTON (ST. OSWALD AND ST. GEOFFREY):<sup>1</sup>

June 29, 1867.

This church was in course of restoration, just begun, when visited. It consists of a nave and chancel, north and south transept, and small chapel south of the chancel, western tower, and south porch. The tower is a characteristic one of the Flemish district, tapering, strong built, with battlement and corbel-table, and a square turret at the north-east having slit lights; no string or buttress; the belfry single obtuse lights, some mere slits, and west window. The tower has the common rude vault within, and a pointed arch to the nave. The north transept is larger than the southern, but both low and insignificant; the arches to both very rude and coarse; that on the north obtuse and misshapen, that on the south so flat as scarcely to be really an arch. The south transept is vaulted. The chancel-arch is a plain pointed one. The chancel is entered by an ascent of three high steps. The east window, as well as most others, is vilely modernised, and on the north of the chancel are no windows. The south chapel is divided from the chancel by a *quasi* arch, flat and rude; in the south chapel is a debased square-headed window. In the south transept are some stone brackets, and near the south door, internally, a benatura. The font has a square bowl, scalloped at the base, on a short cylindrical stem. The porch is very large, and vaulted, has plain outer door, and stone seats. The south front has a curious effect, the porch, transept, and chapel south of the chancel all having similar gables ranging together, the porch perhaps the largest. In the churchyard is a cross entire on a step.

<sup>1</sup> Restoration, by Mr. Talbot Bury, completed in 1868: good east window put in; north transept enlarged to the dimensions of the nave, from which it is divided by three pointed arches on cylindrical pillars, copied from Castlemartin Church; low, round arch introduced to divide the south chapel from the south transept.

LAWRENNY (ST. CARADOC).<sup>1</sup>

June 29, 1867.

This is rather a large church, and situated just within the grounds of the park. It has a nave with north and south transepts, chancel, and western tower. The tower is a fine one of the kind, tall, and well proportioned; has battlement and four short pinnacles, and corbel-table below it. A square turret at the north-east with slit lights, belfry windows of two plain obtuse lights. On the west side a square-headed Perpendicular square window of three lights. The tower is vaulted below, and opens to the nave by a plain arch. It has one stringcourse, and the base rather swells out; there are no buttresses. The interior is rather too much modernised, and that done too soon; there are regular new pews, and a new plaster ceiling. The transepts open to the nave by plain, wide, pointed arches. The chancel-arch is round, and very plain. On the north side is one of the Pembrokeshire squint passages from the transept into the chancel, but the entrance from the transept is closed. In this is a sepulchral effigy under an arched recess crocketed. The effigy has been cross-legged, but the lower part is terribly mutilated; the right hand on a sword. The windows are all modern; those at the east end and in the north transept are fair Decorated. The south transept has a large monument to the Barlows. There is a stone bracket in the north wall of the nave, and a rude recess near the north door. The font has a square bowl, of cushion shape, upon a cylindrical stem and square base.

Upon the east gable of the nave is a pointed bell-cot, with two open arches for bells.

<sup>1</sup> Restored chiefly according to the plans of Mr. Jackson in 1885. Plaster ceiling taken down, and timber roof substituted, obstruction in the squint from the north transept removed, and squint from the south transept found and opened. Sedilia and piscina, in good preservation, discovered behind the plaster in the chancel, and opened out. Also three lancet windows opened in the chancel.

ON A COIN OF A SECOND CARAUSIUS,  
CÆSAR IN BRITAIN IN THE FIFTH CENTURY.

BY ARTHUR J. EVANS, M.A., F.S.A.

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THE remarkable bronze coin of which the engraving appears above happened to strike my observation amongst a lot of Roman and Romano-barbarous coins found at Richborough, the famous Rutupis or Rutupise of the ancients. The obverse presents a head modelled in a somewhat barbarous fashion on that of a fourth-century Emperor, diademed, and with the bust draped in the *paludamentum*. The legend, reading outwards, is :

DOMINO CARAVSIO CES

(the AR, VSI, and ES in ligature). The reverse presents a familiar bronze type of Constans or Constantius II. The Emperor, holding phœnix and labarum standard, stands at the prow of a vessel, the rudder of which is held by Victory.<sup>1</sup> In the present case, however, in place of the usual legend that accompanies this reverse—FEL . TEMP . REPARATIO—appears the strange and unparalleled inscription—

DOMIN . . . CONTA . . . NO.

The last three letters of CONTA . . . are in contiguity,

<sup>1</sup> The Emperor's legs are omitted, as also a part of the fore part of the vessel, as if to make room for the inscription NO.

followed by uncertain traces of another, and the NO is placed over the fore part of the vessel; in the field to the left are apparently three pellets. The exergual inscription is invisible. The coin bears traces of having been washed with white metal, and it weighs  $42\frac{1}{4}$  grains.

It will be seen at once that, though both in its obverse and reverse designs approaching known fourth-century types, the present piece is not a mere barbarous imitation of a coin of Constans or Constantius II. It presents us, on the contrary, with a definite and wholly original legend of its own. The name of the Cæsar represented is clearly given as Carausius, but the whole character of the design and the reverse type, which only makes its appearance on the imperial dies towards the middle of the fourth century, absolutely prohibit us from attributing it to the well-known usurper who reigned from 287 to 293, and who, moreover, always claimed the title of Augustus.


The present official style is wholly unexampled on a Roman coin. D . N for DOMINVS NOSTER becomes, of course, usual on coins from Constantine's time onwards, and DOMINOR . NOSTROR . CAESS is also frequent, but the title DOMINO, standing alone without qualifying pronoun, as it appears on this coin, is as exceptional a phenomenon as the legend on the remarkable piece of an earlier date, in which the titles DEO ET DOMINO are coupled with the name of Aurelian.<sup>1</sup>

The CONTA . . of the reverse is enigmatic. The Romano-British tendency, of which other examples will be given, to omit unaccented i's in certain positions, would make COMT . . (which, owing to the ligature of the N and T, is a possible version of the legend) a thoroughly legitimate abbreviation for COMIT . . in the same way as on a Roman inscription found in Britain we find MILTUM for MILITUM. But a numismatic reference to a COMES AVGVSTI other than a god

<sup>1</sup> DEO ET DOMINO NATO AVRELIANO AVG.

does not exist, and we can hardly venture to look for it even on so exceptional a piece as the present. I will leave it, therefore, for others to detect upon our coin the sentinel form of a *Comes Littoris Saxonici* looking forth from the prow of his galley in expectation of the Saxon pirate, and will content myself with the suggestion that either an s has been carelessly omitted, in which case CONTA . . stands for CONSTA, or that the x-like crossing of the second and third stroke of the N indicates the presence of an x. According to the analogy of late Romano-British inscriptions, an x may stand for an s, and we should have here CONXTA . . = CONSTA, as on a Romano-British monument we find CELEXTI for CELESTI.<sup>1</sup> The effaced traces of letters which follow I venture to read NTI in ligature, and if the NO above the prow of the vessel, which evidently forms the continuation of the legend, be joined on to the rest, we get the form CONXTA[NTI]NO for CONSTANTINO.

The prototype of the reverse design of our coin, representing the Emperor standing on the prow of a galley steered by Victory, and holding the phoenix and labarum standard, is one of the commonest of the fourth-century imperial types, and its date can be fixed within certain limits. The issue of the class of coins to which it belongs is contemporaneous with the last period of the reign of the Emperor Constans, and the contemporary portion of that of Constantius II. It is not found on the coins of Constantine the younger, who met his death in 340 A.D. On the other hand, at the moment of Constans' murder, and the consequent accession of Magnentius in 350, it seems to have been already superseded by the allied type on which the phoenix is replaced by a globe and Victory. On the coins of Magnentius, as on those of Constantius Gallus, who was associated by Constantius II in 351, only this later variety appears.

<sup>1</sup> *Inscriptiones Britannicæ Christianæ*, 128. Similarly on African inscriptions, MILEX for MILES, XANC(tissimo) for SANC(tissimo); on an XANTISSIMVS, etc.

We are thus enabled to establish a *terminus a quo* in two directions for the period during which the class of coins that supplies the prototype of the present piece was issued from the imperial mints. Its emission cannot well have been earlier than 340 or later than 350 A.D. But there seem to me to be sufficient grounds for fixing the date of this type within still narrower limits. Evidently it records a maritime expedition; and in the case of the Emperor Constans this maritime expedition is not far to seek. In other words, it must refer to Constans' passage to Britain in 343, in answer to the appeal of the hard-pressed Provincials—one of the most important episodes in his reign, as may be gathered from the reference to it in the later books of Ammianus Marcellinus;<sup>1</sup> though, alas! a full account of it, recorded in an earlier book of the same author, together with his notice of British geography, has perished. The connection of the present type with this British expedition is rendered still more probable by its close analogy with a more elaborate composition on a contorniate medal of the same Emperor, which was certainly commemorative of that event. On the reverse of this medal the Emperor stands on a galley, in the attitude of a champion, armed with spear and shield. Behind him are two standards, and the prow is headed by a Victory holding a wreath. A nymph directs the course of the galley, and behind is a tower, explained by the inscription BONONIA OCEANEN. —*Bononia Oceanensis*, as Boulogne-sur-Mer seems to have been known, to distinguish it from its namesake of the Æmilia. Bononia was the natural crossing-point for Britain; and accordingly we find a law of Constans in the Theodosian Code, dated from that city in January 343.<sup>2</sup> By the end of June, in the same year, as we know from the

<sup>1</sup> Lib. xx, l. 1; xxvii, 8, 4.

<sup>2</sup> *Cod. Theod.*, vol. iv, p. 117. Gothofred rightly corrects Constantius into Constans.

same source, Constans was back again at Trier.<sup>1</sup> Assuming this maritime expedition of Constans to have give occasion to the issue of the above class of coins, their date of emission is further limited between the years 343 and 350.

There can, however, I venture to think, be little doubt that the coin with which we are at present concerned belongs to a considerably later date than its prototype. It is, indeed, notorious that the coins of Constantine and his family, being the commonest of the fourth-century issues, continued, especially in Britain, where they were not so abundantly succeeded by the issues of later Emperors, to be current down to the sixth and seventh centuries. It is to imitations of these types, indeed, that we owe our earliest English coinage;<sup>2</sup> and though the Sceatta series hardly dates from an earlier period than the seventh century, there are not wanting earlier examples of more or less exact reproductions of fourth-century Roman coins in this country and elsewhere. These Constantinian types formed the basis of a long series of Northern bracteates—Scandinavian, Frisian, and Anglo-Saxon—as well as of some sixth-century Merovingian coinages, and a noteworthy example of a revival of the same kind is to be found in the gold solidus, supposed to date from about the year 600,<sup>3</sup> presenting on the obverse the head and blundered superscription of a coin of Honorius, and on the reverse the well-known type of the Emperor holding the labarum and the globe, surmounted by Victory, and setting his foot upon a captive, here associated with a Runic inscription. It is a reversion

<sup>1</sup> Cf. Clinton, *Fasti Romani*, ad ann.

<sup>2</sup> I am glad to see that Mr. C. F. Keary, in his *Catalogue of English Coins*, has renounced his former opinion (*Num. Chron.*, 1879, p. 441) that the wolf and twins type was derived from the rare denarius of Carausius, and in this case, as in that of the "Standard" type, accepts a Constantinian origin.

<sup>3</sup> See Dr. Wimmer's remarks in Keary's *Catalogue of English Coins*, p. lxxxiv et seqq.



of this sort to an earlier model, but by a Romano-British instead of a half-Romanised Teutonic artist, that makes itself apparent on the present coin. There are peculiarities of fabric which remove it from the barbarous contemporary counterfeits of the coins of Constans and Constantius. Such contemporary imitations present us with blundered copies of the legends on the genuine imperial coins. Here, on the contrary, we have a wholly original style and independent inscription, which, though rustic in its Latinity and orthography, has a deliberate meaning of its own, and is thus analogous to the Runic legend on the piece of Teutonic fabric. More than this, as I hope to demonstrate, the letters and their peculiar ligatures, while deviating from fourth-century practice, show a remarkable affinity to certain forms that occur on some of the late Roman Christian monuments of Britain.

That the coin itself was struck in our island may be safely assumed, both from the place where it was found, and from the name of Carausius that it bears upon its obverse. Whatever the original extraction of Carausius, there can be no doubt that the name of the first assertor of Britain's maritime dominion struck a deep root in her soil.<sup>1</sup> A curious manifestation of

<sup>1</sup> Nennius, it is to be observed, gives great prominence to Carausius in his sketch of Roman Britain. He makes him rebuild Severus' Wall,—“Carantius postea imperator reedificavit (murum) et septem castellis munivit” (*Hist. Brit.*, c. xix). “Carantius ..... transverberavit omnes regulos Britonum et vindicavit valde Severum ab illis et purpuram Britanniae occupavit” (c. xx). Professor Rhys informs me that Carausius, under the late form of *Ceris*, has given his name to a pool in the Menai Straits: “Quartum miraculum est lapis qui ambulat in nocturnis temporibus super vallem Citheinn, et projectus est olim in voragine Cereus, qui est in medio pelagi quod vocatur Mene, et in crastino super ripam supradictae vallis inventus est sine dubio” (San-Marte's *Nennius and Gildas*, § 75, p. 79). Here we have Pwll Ceris called *Vorago Cereus*; and the form *Cereus* bridges over the gap between *Ceris* and *Carausius*. But the phonology of the change offers considerable difficulties. We should probably have to treat *Carausius* as representing a form, *Cara-ūsus*. The historical question which the fixing of the name Carausius in North Wales raises is still more difficult and interest-

this is seen in a gravestone found at Penmachno, in Caernarvonshire, recording in barbarous Latin the sepulture of a later and Christian Carausius beneath a cairn. It is headed by the Christian monogram, and the inscription, of which a reproduction is given below, reads, CARAVSIVS HIC IACIT IN HOC CONGERIES LAPIDVM. It belongs to an interesting class of Romano-British monuments, dating from the period when the last of the Roman legions had been recalled from our shores, but representing still the continuity of the Roman as distinguished from the more purely Celtic population of Britain. It is included by Dr. Hübner<sup>1</sup> in his "First Period". Here, as in other instances, we have a name of Roman imperial association, and the appearance of the name of Carausius on this stone may be set beside that of Severus, Victorinus, Martinus, the public-spirited Pro-Præfect, who was driven to commit suicide by the Inquisitor of Constantius II, and Victor, the son and associate of Magnus Maximus, all of them Emperors or Governors in a special way connected with Britain, whose names reappear on *tituli* of the same class,<sup>2</sup> and seem to indicate a distinct Roman national tradition, as opposed to that more purely British tradition exemplified by names like Boduoc or Conbellinus. The direct connection with Rome had been cut off, but some part of our soil, at least, remained "Romania."<sup>3</sup>

A comparison of the lettering and arrangement of

ing. What, for instance, if the Emperor Carausius was, after all, not one of the Continental Menapii, but of the Manapii, whom Ptolemy locates in the east of Ireland? This would help to settle a very vexed question in the early history of Britain, namely the time and the nature of the Irish conquests in Wales and Dumnonia. The subject calls for treatment at the hands of our historians.

<sup>1</sup> *Inscriptiones Britannicæ Christianæ*, p. xx. Dr. Hübner places it amongst those written *more Romano* rather than *more Britannico*.

<sup>2</sup> Amongst other purely Roman names that appear on these late monuments may be mentioned Vitalis, Vitalianus, Eternus, Eternalis, Severinus, Secundus, Cœlestis (Celexti), Iuvenalis (Iovenalis probably=Juvenalis), Saturninus, Nobilis, Avitus, Justinianus, Viventius, Majorius, Salvianus, Pompeius (Punpeius), and Paulinus.

<sup>3</sup> The passage in Gildas (*De Excidio Britannicæ*, c. v) in which he

the inscription on the monument of this Christian Carausius suggests some very remarkable parallels with the style of the legends on the coin of our Carausius Cæsar.

Comparing this with an enlarged facsimile of the obverse and reverse legend of the present coin—

**DOMINO CARAVIOCEZ**  
**DOMIN[O] COMIT[IV]INO**

we note—

1. The same tendency to ligature—that of the *vs* and *es* of the two examples presenting analogies of the most striking kind. Ligatures like the above are wholly absent from the imperial series of the first four centuries of our era. On the other hand, something analogous is occasionally found on coins struck by Gallic cities in the fifth and sixth centuries, and the practice fits in with the monogrammatic tendency of those times. It may be noticed in this connection that the peculiar *G* of the monument first appears, so far as I am aware, on the imperial coinage in the reign of Theodosius II, 408-450 A.D.<sup>1</sup> It is adopted in the monogrammatic signature of the Burgundian

sums up the effects of Roman rule in Britain in the words, “*ita ut non Britannia sed Romania insula censeretur*”, derives peculiar interest from the parallels that it recalls in other parts of the Roman empire. It was only by the fourth and fifth century that the process of Romanisation in the provinces had become sufficiently complete, and the contrast with aggressive barbarism sufficiently strong, to fully evoke the national feeling, “*Quod cuncti gens una sumus*”, of which the term “*Romania*” is the territorial expression. Had the English conquest been less thoroughgoing, the name might have lived on here, beyond the Channel, as it has lived on to this day beyond the Danube. Gildas himself records the preservation of the Roman name by Britain after the separation from the rest of the empire, though he regrets the loss of Roman customs and laws,—“*Insula nomen Romanum nec tam mores legemque tenens quin potius abjiciens*” (c. xxvi).

<sup>1</sup> Sabatier, *Monnaies Byzantines*, Pl. V, 11. The *L* of the Carausian inscription apparently first occurs on coins of Leo I, 457-474.

King Gondebald on coins struck by him in the name of Anastasius, from 491 onwards.<sup>1</sup>



Sepulchral Slab at Penmachno, Caernarvonshire. Reduced to one-quarter diam.(2).

<sup>1</sup> See *Annuaire de Numismatique*, vol. i (1886), Pl. VI, 1-6.

<sup>2</sup> The above copy of the inscription was executed by me from the stone (at present in Penmachno Church), carefully collated since with a paper cast made at the same time. The ligatures are not accurately rendered in *Inscript. Brit. Christ.*, 136.

2. The s of the inscription, though not reversed, as those of the coin, has an almost identical form, consisting of a somewhat angular bend at top and a horizontal prolongation of the lower curve. This form is characteristic of a whole series of Romano-British inscriptions belonging approximately to the same period.

3. The form of the first R in the inscription and of that on the coin approximates to a characteristic **R** of the same series of monuments, itself the precursor of the Saxon **ŕ**. This form occurs on coins of Constantine III.

4. Finally, we find the language itself, in both cases, presenting characteristics rather *Romance* than Roman. The IN HOC CONGERIES of the stone belongs to a time when the last letter of the case-ending had been dropped in pronunciation, and when letters were accordingly set on by would-be classical scribes in a purely arbitrary fashion, the spoken language affording them no guide, and grammars not being forthcoming. In the case of the coin we have no added letter, but the form points to the Romance style. It is not necessary to suppose that the DOMINO CARAVSIO CES, etc., is to be taken in its literal grammatical sense as a dedicatory form in the dative. From Diocletian's time onwards, at any rate, where such formulæ are used on coins, they are generally accompanied by DIVO, and are literal dedications to the deified departed, as DIVO CONSTANTIO PIO PRINCIPI, on the memorial coins of Constantius Chlorus. Parallels may indeed be found to this dedicatory style on the coins of living sovereigns, and without the DIVO, but they are at least unusual, and in the present case it is possible to find a simpler explanation. In other words, this inscription belongs to a time when the nominative case-ending was being generally dropped, and all nouns, save in exceptional instances, were being reduced to a common termination. In this respect it finds numerous analogies in other inscriptions belonging to the same class as the would-be classical *titulus*

with which we are dealing. On another monument, also belonging to Dr. Hübner's "First Period", and found at the same place, Penmachno,<sup>1</sup> "CIVE" and "CONSOBRINO" are used as nominatives. In the same way we find, on earlier Roman inscriptions found in Britain, forms like "VOTO SOLVIT LIBENS,"<sup>2</sup> and on a later British example, "SINGNO CRVCIS IN ILLAM FINGSI."<sup>3</sup>

That the Carausius of the inscription is the same personage as the Carausius Cæsar of the coin, I shall neither affirm nor deny. But there seems nothing to exclude the possibility, or even probability, of such an identification. In both cases we find the name associated with the Christian monogram, though that on the labarum held by the standing Emperor on the reverse of the coin has been much effaced. The coincidences observable in the ligatures and some of the letter-forms are, as already shown, of so striking a kind, as to point to a close correspondence of date. That no imperial title should appear on the stone does not count for much. A Carausius Cæsar who had reigned at Richborough and commanded on the Saxon shore would hardly have found his way to this bleak Caernarvonshire resting-place, beneath the shadow of Snowdon, otherwise than as a fugitive who had already exchanged his purple for a cassock. The practice of erecting inscribed monuments in Britain in the fifth century was not so common as to lead us to suppose that those commemorated were wholly obscure personages. On the contrary, we find in several cases that those thus distinguished were persons of mark—civic and military officers, or at least their kinsmen, while the names, as already noticed, point in several

<sup>1</sup> Hübner, *Insc. Brit. Christ.*, No. 135. CANTIORI HIC IACIT VENEDOTIS CIVE FVIT CONSOBRINO MA(G)LI MAGISTRATI. I have carefully examined the stone, and find that there is no reason to suppose that CIVES or CONSOBRINOS was the original reading. The inscription seems to be metrical, answering to the rhythm of "Mihi est propositum in taberna mori."

<sup>2</sup> *C. I. L.*, vii, 769. Of the year 258 A.D.

<sup>3</sup> *Insc. Brit. Christ.*, 94.

cases to the existence of family traditions linking their bearers to past Emperors or Governors connected with Britain. The mention of a cairn, "*congeries lapidum*," contained in the inscription itself, certainly conveys the impression that the Carausius interred beneath it was not unknown in the annals of the time. The significance of cairns in the Britain of a slightly later date is shown by the legendary account preserved by Nennius,<sup>1</sup> of the cairn—"congestus lapidum"—with a monument at top erected by Arthur in honour of his dog Cabal, and impressed with the footprint of that marvellous hound. So, too, the traditional monument of Horsa,<sup>2</sup> at Horsted, in Kent, which is already mentioned by Bæda (*cir.* 731), was represented in the last century by "a quantity of flint stones".<sup>3</sup> The usage of the times might provide both the invader and the defender of the Saxon shore with the same form of monument.

So far, indeed, as the present argument is concerned, it is not by any means necessary to identify the Carausius on our coin with the person of the same name referred to on the sepulchral stone. All that I wish to insist on is, that whether we regard the form of the letters, the abnormal style of the legend and title, or the character of the legend, a striking analogy is observable between the present coin and the class of Romano-British monuments to which the *titulus* belongs. The inference that we are entitled to draw from these resemblances is that, between the coin and

<sup>1</sup> *Hist.*, c. lxxix. "Est aliud mirabile in regione quæ dicitur Buelt. Est ibi cumulus lapidum, et unus lapis superpositus super congestum cum vestigio canis in eo. Quando venatus est porcum Troit impressit Cabal, qui erat canis Arturi militis, vestigium in lapide. Et Artur postea congregavit congestum lapidum sub lapide in quo erat vestigium canis sui; et vocatur Carncabal. Et veniunt homines et tollunt lapidem in manibus suis per spatium diei et noctis et in crastino invenitur super congestum suum."

<sup>2</sup> *Hist. Eccl.*, i, c. xv. "Horsa postea occisus in bello a Brittonibus, hactenus in orientalibus Cantiae partibus monumentum habet suo nomine insigne."

<sup>3</sup> *Archæologia*, ii (1773), p. 110.

the earliest monuments of the class referred to, there is a certain approximation of date. And that a coin, *ex hypothesi* struck in Britain, should present such analogies with contemporary monuments, is rendered the more probable by the parallel supplied by the coins of the earlier Carausius, who reigned in Britain at the end of the third century. As this subject has not received the attention it deserves, I may here refer to a few of the cases I have collected, in which the legends on the coins of Carausius show striking points of contact with the provincial orthography, as traceable on the Roman monuments of Britain.

Coins of Carausius struck in Britain.		Roman Inscriptions found in Britain.	
	DINAE AVG (=Dianæ) .		{ DO (=Deo) DAE (=Desæ)
Elision of I <sup>1</sup>	{ FELICT (=FELICIT[AS]) PROVDENTIA (=Providentia) also PROVDNTIA		{ MILTS (=Militis) REGMEN (=Regimen) MARTIMA (=Maritima) DECFI (=Decimi), etc.
	VBERTA (=Uberitas) .		
Elision of N	ORIES (=Oriens) .		{ CLEMES (=Clemens) CRESCES (=Crescens) CONSTAS (=Constans) LIBES (=Libens), etc.
AE for E <sup>2</sup>	{ RAEDVX (Redux) . PIAETAS (Pietas) .		{ AEQVES (=Eques) HORTAESI (=Horte(n)sii) SOCAERE (=Soceræ) OLYMPAE (=Olympe [Voc]), etc.
c dropped before t	{ VITORIA (=Victoria) .		{ DEFVNTVS <sup>3</sup> (=Defunctus)
P for B	PVPLICA (=Publica) .		OPSEQVENS (=Obsequens)
E for AE in gen.	{ ROME (=Romæ) .		{ ALE (=Alæ) PIE (=Piæ), etc.

<sup>1</sup> Cf. BEATA TRANQLITAS on the Constantinian coins from the London mint.

<sup>2</sup> For analogous diphthongising of vowel cf. also CONSTAVNT (=Constant[ia]). So on a coin of Tetricus, probably struck in Britain, PAIX AVGG.

<sup>3</sup> Cf. VERECVNVS for Verecundus, SCVLTOR for Sculptor.



Coins of Carausius struck in Britain.		Roman Inscriptions found in Britain.				
I for E or Æ	{	IXPICTATE VENI (=Expectate)	{	EQVIS (=eques)		
		IXPICTATIA MIL (=Expectatio)		SVPERSTIS (=Superstes)		
		LITITIA (Letitia or Lætitia)		LIGNIA (=Lignea)		
		MONITA (=Moneta)		CERIALI (=Cereali)		
				SIX (=Sex), etc.		
s for x	.	PAS <sup>1</sup> (=Pax)	.	.	{	DESTER (=Dexter)
					{	ALESAN[DER] (=Alexander) <sup>2</sup>
Final s omitted	{	VBERTA	{	MACRINV (=Macrinus)		
		VBERITA		VAENTINV (=Valentinus)		
		FELICITA (=Felicitas)				
		CARAVSIV AVG (=Carausius)				
c for q	.	ECVITAS (=Æquitas)	.	.	ECVESTER (=Equester).	

In addition to these may be mentioned suggestive forms like VIRTVTE AVG, AG for AVGUSTI, FIDEM MILITVM, VLTORA AVG, VENERA AVG.

These and other legends existing on the coins of Carausius minted in Britain are generally ascribed to the mere haphazard blundering of barbarous engravers. But apart from the fact that many of the most characteristic forms occur on coins that are not otherwise of barbarous fabric, it will be seen, I think, from the above comparative table, that there is a certain method in these mis-spellings. It is possible that, in individual instances, this is due to a certain prevalent fashion in orthography, and to a mere widespread *mode* without rhyme or reason in itself, but characteristic of a certain epoch. But it must in any case be admitted that a large proportion of the forms common to these Romano-British coins and monuments are due to the influence of the provincial dialect, and exhibit undoubted characteristics of incipient Romance pronunciation and Romance grammatical simplification.

As the coins of this earlier and better known Carausius stand to the earlier epigraphic monuments of

<sup>1</sup> This form also occurs on coins of Tetricus struck in Britain.

<sup>2</sup> Compare, on late Spanish inscriptions, *ausilium*, *es* for *ex*, and apparently *felis* for *felix*. So on African inscriptions we find *conjus* for *conjux*, *visit*=*vixit*, etc. Dr. Hübner suggests that ORDOVS (*Insc. Brit. Christ.*, 115) stands for ORDOVIX.

Roman Britain, so the present coin stands to that later Romano-British series, which represents the survival of the Roman language and traditions in this country at a time when the official ties with what survived of the empire over sea were already cut away.

The general geographical distribution of this latter class of inscription seems to refer their origin to a period when a large part of South-Eastern Britain was already in Saxon hands. In other words, the bulk of them can hardly be earlier than the middle of the fifth century. Many, no doubt, date from the sixth century; one commemorates a certain Paulinus, who has been identified with a bishop who attended a provincial synod shortly before 569.<sup>1</sup> On the other hand, seventh-century inscriptions, like the dedication of the Basilica at Jarrow by King Egfrith in 685, show forms of letters which are of a distinctly later character<sup>2</sup> than those on the more purely Roman class of monument with which we are dealing.

Admitting, however, that the great majority of these inscriptions range from the middle of the fifth to the end of the sixth or the first half of the seventh century, there is a piece of strong, though hitherto neglected, evidence, which tends to show that some at least belong to a somewhat earlier date. In 1774, a very interesting inscription was found at Ravenhill, near Whitby, which records the building of a *castrum* by a certain Justinianus, who seems to have borne the title of *Præpositus Militum*. It is written in a character which links it on to other inscriptions of the present class, and shows, for example, much the same form of s as that on our coin, and a peculiar ligature of c and i, which presents a close analogy to that of the co on the Carausian monument. Dr. Hübner has included it in

<sup>1</sup> *Insc. Brit. Christ.*, 82, where Dr. Hübner refers to Rees' *Lives of the Welsh Saints*, p. 188.

<sup>2</sup> *Insc. Brit. Christ.*, 198. The late forms of the o, e and c, are specially to be noted.

his *Inscriptiones Britanniae Christianae*,<sup>1</sup> and justly remarks that the form of the letters brings it down to the fifth or sixth century.<sup>2</sup> A Roman military officer ordering the construction of a *castrum* in Britain at so late a date as that indicated by the inscription in question is a striking figure, and we might even expect to find some historic notice of such a personage. And as a matter of fact we do find a reference in Zosimus (and as I venture to think in Olympiodôros also) to a high Roman officer of the name of Justinianus, who held a post in Britain in the early part of the fifth century.

Zosimus, after relating the rapid succession of Marcus and Gratianus, and the final elevation of Constantine by the Roman soldiery in Britain, whom the progress of the barbarians beyond the Channel and the apathy of Honorius had stirred to the self-defensive choice of a warlike Emperor, proceeds to give an account of Constantine III's Gallic expedition. He first sent over two of his officers, Justinianus and Nevigastes, whom he placed in command of the Gallic ("Celtic") forces, and then crossed over himself to Boulogne. As Constantine himself was raised to the empire in Britain, and the whole *pronunciamento* was originally confined to the British soldiery, we must suppose that Justinianus and his colleagues had previously enjoyed high commands in the island, and were personages whom it was necessary for Constantine to conciliate to his interest. The Yorkshire inscription seems to indicate the whereabouts of Justinian's British command; and, if the identification which I have suggested be

<sup>1</sup> No. 185. According to Dr. Hübner's version it reads IVSTINIANVS P[ræ]P[ositus] VINDICIANVS M[agister] A[R]BITERIV (for *arbitrio*?) PR[æ]positi] M[ilitum]? CASTRVM FECIT A[nn]O.... For M ARBITERIV, the possible alternative, MAGISTERIV, is suggested. Mommsen compares *C. I. L.*, iii, 3370, FL[avius] IOVINVS EX P[ræ]P[osito] MILITVM HISTRICORVM ET FL[avius] PAVLVVS BIARCVS PATER ET FILIVS DOMVM A FVNDAMENTIS IVSSERVNT FABRICARI.

<sup>2</sup> *C. I. L.*, vii, 268. "Litterarum formæ ad sæculum quintum sextumve ducunt."

correct, the date of the inscription recording the construction of the *castrum* must be shortly anterior to 407 A.D., the year of Constantine's elevation. Justinianus was shortly after killed in battle with Stilicho's general Sarus.<sup>1</sup>

Assuming this approximate date to be established, it will be seen that the analogies existing between the lettering and orthography of our coin and these late Romano-British monuments do not necessarily involve a later date for the issue of this remarkable piece than the first part of the fifth century. On the other hand, the rapid progress of the Saxon Conquest leaves little place for a Roman "Cæsar" in South-Eastern Britain during the latter part of that century.

Taking all the facts into consideration, it seems to me that the elevation of the Carausius Cæsar of our coin, who from its provenance may be supposed, like his greater namesake, to have made Rutupiæ a principal stronghold, is not unconnected with the episode of Constantine III's Gallic adventure. The title of *Cæsar* itself implies the recognition of an Augustus, and, if I am right in reading the reverse legend CONXTA[NTI]NO for CONSTANTINO, there can be little difficulty in recognising the British Constantine as the colleague of our Carausius. The chequered career of Constantine in Gaul makes it highly probable that he found it politic to strengthen his precarious hold on his British provinces by the recognition of a British colleague with the Cæsarean title. On the other hand, a new and self-elevated British *tyrannus* whose position was not yet assured would be likely to imitate, perhaps in a more humble form, the precedent of

<sup>1</sup> Zosimus, lib. vi. Olympiodôros, *Hist. Græc. Minores* (Dindorf), i, 453, gives the same account in slightly different words, but changes the name of Justinianus to Justinus. Zosimus, however, preserves the fuller and presumably the more correct account. He distinguishes Justinianus, who was killed in battle with Sarus in Gaul, from another officer called Justus, who was sent by Constantine with his son and colleague, the Emperor Constans, into Spain, and there excited the rivalry of Gerontius.

earlier British usurpers who claimed to be the colleagues of those whom it was their chief object to overthrow. It is thus we find the earlier Carausius striking coins in honour of his imperial "brothers", and adding their titles on his monetary inscriptions,<sup>1</sup> while the British Constantine himself successfully laboured to secure his recognition by Honorius.

The crisis in Constantine's British Government came in 409, when his general Gerontius revolted in Spain. Gerontius, himself of British origin, and from whom were apparently drawn some of the legendary features of the Vortigern in the Hengist story,<sup>2</sup> stirred the Barbarians then in Gaul to a revolt, which was followed by a general incursion of their kinsmen from beyond the Rhine into Gaul and Britain. Then it was that the Britons, in despair, expelled their imperial governors, and took such effective measures for their own defence as to beat back for the time the barbarian invader. In the earlier moment of the crisis, however, and before the thorough-going adoption of Home Rule,<sup>3</sup> the authority of Constantine would still have been recognised, and it must have been the last endeavour of his adherents in the island to hold on to the stronghold which was the key to communication with Gaul. Whether we regard this Carausius as an actual nominee of Constantine at this critical juncture, or whether we regard him as an independent usurper who considered it politic to bid for Constantine's recognition in a Cæsarean capacity, we shall not be far wrong, on the hypothesis here adopted, in referring the issue of this unique and highly interesting

<sup>1</sup> Cf. the inscriptions CARAVSIVS ET FRATRES SVI, PAX AVGGG., MONETA AVGGG., etc.

<sup>2</sup> Rhys, *Celtic Britain*, p. 97. Ed. 2nd.

<sup>3</sup> Zosimus's expressions (lib. vi) are strong: "Τῆς Ρωμαίων ἀρχῆς ἀποστῆναι καὶ καθ' ἑαυτὸν βιοτεύειν οὐκέτι τοῖς τούτων ἐπακούοντα νόμοις . . . καὶ ὁ Ἀρμόρικος ἅπας καὶ ἕτεραι Γαλάτων ἐπαρχίαι Βρεταννὸν μιμησάμεναι κατὰ τὸ ἴσον σφᾶς ἡλευθέρωσαν τρόπον, ἐκβάλλουσαι μὲν τοὺς Ρωμαίους ἄρχοντας, οἰκεῖον δὲ κατ' ἐξουσίαν πολιτευμα καθιστᾶσαι."

coin to the year 409. It is perhaps a fair induction that, as "the memory of the great Constantine, whom the British legions had given to the Church and to the Empire",<sup>1</sup> had influenced the British soldiery in choosing the last usurper, so the memory of the brave Carausius, who first raised Britain to a position of maritime supremacy, may have influenced the choice of this obscure Cæsar at a moment when the Romano-British population was about to assert, as it had never done before, its independence of continental empire.

The association of our Carausius with the British Constantine indicated by the present coin may at least be taken as evidence that the new Cæsar stood forth as the representative of the interests of the Constantinian dynasty in the island as against the faction of the rebel Gerontius and his barbarian allies. It is not unlikely even that he belonged to the same family as Constantine III. The probability that the later Romano-British princes, Ambrosius Aurelianus, Constantine of Damnonia, Aurelius Conan, and others, traced their descent from the third Constantine has already been shown by Dr. Guest.<sup>2</sup> Gildas<sup>3</sup> distinctly tells us that Ambrosius Aurelianus (who ruled from about 463 onwards) was of Roman race, and that he was the survivor of a family, members of which had been clothed in the purple, but who had been slain during the troublous period that preceded his reign. Dr. Guest notices the difficulty that no Roman usurper was known to have appeared in Britain after the time of Constantine III and Constans, and that those Emperors met their deaths in

<sup>1</sup> See Gibbon, c. xxx. Orosius (vii, 40) says that Constantine III was chosen "propter solam spem nominis".

<sup>2</sup> "The Early English Settlements in South Britain", in the Salisbury Volume of the *Arch. Inst. Journal*, pp. 49 and 70. (*Origines Celticae*, ii, 172.)

<sup>3</sup> *Hist.*, c. xxv. "Duce Ambrosio Aureliano qui solus fuit comes fidelis, fortis, veraxque forte Romanæ gentis, qui tantæ tempestatis collisione, occisis in eadem parentibus purpura nimirum indutis, superfuerat."

Gaul. Perhaps the elevation of another imperial usurper in Britain itself, of which we have now numismatic evidence, may explain the words of the British historian, and the reference to the violent end of emperors of Ambrosius' family may include a tragedy in which the Carausius Cæsar of our coin played a leading part.

It is possible that after the expulsion of the officials of the central government at Arles, a Cæsar of British election may have continued for a while to maintain himself within the walls of Richborough or London; but a variety of historical considerations, a brief statement of which will not be found impertinent to the present inquiry, precludes us from supposing that any one pretending to an imperial title in the island could have long survived the revolution so forcibly described by Zosimus.

It is probable that during the period that immediately succeeded the overthrow of direct imperial government in Britain, at least its south-eastern parts were administered by the civic officers of the various municipal commonwealths. Unity of action would be, to a certain extent, secured by the provincial *conventus* of the *civitates*, the tradition of which seems to find expression in the "conventional" election of the "monarchs of Britain" recorded in the Welsh *Triads*,<sup>1</sup> just as the *conventus* of the Illyrian *civitates* is preserved by the *couvend* of the Albanian clans. The resuscitation of the *conventus* of Gallic cities at Arles, by Honorius, was a sign of the times; and it is noteworthy that the celebrated meeting of the Britons and Saxons, the legendary scene of Hengist's treachery, is described by Nennius as such a *conventus*.

The *conventus* of the *civitates* was the natural place for electing the military officers who still continued to perform the necessary functions fulfilled by the *Dux*

<sup>1</sup> Triad 34, 3rd Series (*Myvyrian Archæology*, ii, 63). "Tri Unbenn Dygynnul ynys Prydain", etc.



*Britanniarum* and *Comes Littoris Saxonici* of late imperial organisation ; but of any one pretending to the higher imperial titles, whether of Cæsar or Augustus, at this time in Britain, there is no question. Constantius, the contemporary authority for the account of St. Germanus' two visits to our island in 429 and 447 or 448, mentions no one higher than a *Primus Regionis*, bearing, it is to be observed, the Græco-Roman name of *Elaphius*, and a magistrate who exercised the office of Tribune.<sup>1</sup> Germanus himself, as *Dux Prælii* in the "Alleluia Battle" and the operations that preceded it, assumed a military rank akin to that borne by the typical Roman chieftain in Britain of the last half of the fifth century. Ambrosius Aurelianus appears only as *Dux* (in the Welsh chronicles, *Gwledig*), a title which, as has been suggested by Professor Rhys,<sup>2</sup> seems to represent the unbroken tradition of the *Dux Britanniarum*. So, too, the Arthur of Nennius, though allied with British kings, is himself spoken of as *Dux Belli*.<sup>3</sup>

But the depletion of the urban population of south-eastern Britain, consequent on the barbarian ravages, Pictish, Hiberno-Scottish, and Saxon, was constantly giving greater prominence to the Celtic element even in that part of the island which, during the past four centuries, had been most thoroughly Romanised. It was, no doubt, to a great extent, the natural outcome of these altered relations that the title of "Rex" now

<sup>1</sup> Constantius, *Vita S. Germani*, i, 24, in *Acta Sanctorum*, ad diem 31 Julii. "Vir Tribunitiæ potestatis." The same phrase occurs in Gregory of Tours (lib. x, c. 21; cf. lib. vii, 23). From Fortunatus (lib. vii, 16) the office of Tribune seems to have been a step towards the dignity of *Comes*. He had charge of the *castra* and prisons (cf. Ducange, s. v. "Tribunus", ed. Favre). A Cornish inscription (*Insc. Brit. Christ.*, 13), reading ...BONEMIMORI FILLI TRIBVNI, seems to contain a reference to this title; cf. CONSOBRINO MAGLI MAGISTRATI of No. 125. Both inscriptions belong to Dr. Hübner's "First Period."

<sup>2</sup> *Celtic Britain*, p. 103.

<sup>3</sup> *Hist.*, c. lxxiii. "Artur pugnabat contra ..... Saxones cum regibus Brittonum sed ipse dux erat bellorum."



comes to the fore in British annals. Already in the version of St. Germanus's mission, given by the British hagiographer, Marcus Anachoreta,<sup>1</sup> and followed with variations by Nennius, we find the Saint repulsed from a royal palace, and himself represented as a king-maker. Gildas, writing of the state of Britain after the embassy to Aetius, in 445, speaks of a succession of kings.<sup>2</sup> His own contemporaries and their predecessors bore the royal title.<sup>3</sup> The British prince Riothimus, whose aid was successfully sought in 470 A.D. by the Emperor Anthemius against the Visigoths under Euric in Gaul, receives the title of *Rex Britonum* from his only chronicler Jordanes.<sup>4</sup>

But this growing prevalence of the regal title in Britain must not by any means be taken to indicate the abrogation of all Roman traditions. The title of Rex itself was no doubt recommended by its claims to barbarian allegiance; but if we consider the changed usage of the times in other provinces besides Britain, it will be seen that by the fifth and sixth century it had been frankly adopted by Roman rulers in their relation with Roman populations. The title of Rex had, indeed, already imperial associations, as we know

<sup>1</sup> *Acta Sanctorum*, loc. cit., p. 158, Nennius, c. xxxi. Marcus appears to have flourished in the eighth century. He was a Briton by birth, educated in Ireland, and after having been for many years a bishop in his native country, was enticed to France by Charles the Great's munificence, and received as an anchorite at St. Medard's Monastery.

<sup>2</sup> *De Excidio Britanniae*, c. xix. "Ungebantur Reges et non per Deum, sed qui cæteris crudeliores extarent, et paulo post ab unctoribus, non pro veri examinatione, trucidabantur, aliis electis trucioribus."

<sup>3</sup> *Epistola Gildæ*. "Reges habet Britannia sed tyrannos." Vortipor is addressed as "boni regis nequam fili." Maglocunus has the regal title, and he had in early youth slain the King, his uncle. ("Nonne in primis adolescentiæ tuæ annis avunculum regem .. . oppressisti?") Maglocunus (Maelgwn) himself died, according to the *Annales Cambriæ*, in 574.

<sup>4</sup> Jordanes, *De Getarum sive Gothorum Origine*, ed. Closs., p. 160. The defeat of these "Brittani" at Bourges is mentioned by Gregory of Tours, lib. ii, c. 19, but he does not notice their transmarine origin.

from the instance of Constantine's nephew Hannibalianus, who was not only allowed, in virtue of his oriental government, to assume this style, but to add it to his name on the coinage of the republic. In the fifth century we find the Gallo-Roman population of Northern Gaul, isolated from the rest of the empire by the Frankish conquests, obeying a prince of the name of Syagrius, with the remarkable title of *Rex Romanorum*.<sup>1</sup> The patrician who thus stood forth as the champion of his nationality in this Gallic "Romania" ruled over barbarians as well as men of Roman blood, and his full title seems to have been REX FRANCORVM ET ROMANORVM. In Africa, too, after the Vandal conquest, a curious parallel occurs. From a Mauretanian inscription, it appears that a remnant of the Roman population, in close confederation with the Moors, prolonged awhile their independence of the Teutonic invader under the headship of a Prince Masuna, who here receives the title of REX GENTIVM MAVRORVM ET ROMANORVM.<sup>2</sup> Obvious parallels may be supplied from the Italy of Odoacer and Theodoric, as well as the Illyrian regions; and in Britain, where the Celtic element now claimed for itself political parity, there is every reason to believe that a dual title of the same kind was adopted by Riothimus and his predecessors, who were no doubt *Reges Romanorum et Britonum*, or even, it may be, *Saxonum* as well. It is characteristic of the times that Gildas, in his review of Roman history, speaks of "Reges Romanorum" afterwards obtaining the "Imperium" of the world,<sup>3</sup> an expression curiously prophetic of the usage of the Holy Roman Empire.

A "Rex Romanorum", then, was no longer an

<sup>1</sup> *Greg. Tur.*, lib. ii. c. 27. It is probable that his father Ægidius, who also reigned at Soissons, had the same title.

<sup>2</sup> *C. I. L.*, viii, 9835. The inscription is of the year 508, and begins, PRO . SALVTE . ET INCOL[umitate] . REG[is] . MASVNAE . GENT[ium] MAVR[orum] ET ROMANOR[um].

<sup>3</sup> *De Excid. Brit.*, c. iii. "Romanorum Reges cum orbis Imperium obtinuissent", etc. There is a variant reading, "Romani Reges".

anomaly. The Rex himself had become an imperial official, who often united to the regal title the dignities of the Patriciate or the Ducatus. As a title, it afforded a convenient bridge to unite the fealty of Roman and barbarian. But the very fact that such a title obtained currency among the isolated patches of Romanic population that in Gaul, Africa, or Britain still raised their heads above the barbarian flood, is a witness to their despair of setting up pretenders to higher imperial rank. The time had gone by when a Maximus could go forth from his British home to Rome or Trier, or a Carausius could even secure his sway over so much of the Roman world as was contained within the isle of Britain. There was no place in these contracted dominions for a Cæsar or Augustus, and though the name of Imperator has survived in Welsh, and has even attached itself to Arthur in Welsh saga, there is no allusion in any of our early authorities to its adoption by a Romano-British king.<sup>1</sup>

In short, all historic probability seems strongly to weigh against the existence of any prince in Britain calling himself Cæsar and Dominus during the period which intervened between the overthrow of the direct Imperial Government in Britain in 409 and the final conquest of the South-Eastern part of the island by the English invaders. The titular authority of the Roman Emperors no doubt continued, and they may even have gained in sentimental veneration from the loss of effectual control. But the Emperors whose titular authority was acknowledged lived far away at Rome, or even Constantinople. Honorius, by his letters to the cities of Britain, was careful to legalise the new state of things, and the very instrument that abrogated the direct government of his officials still asserted his dominion. The embassy of the Britons to the Consul Aetius implied the recognition of his titular

<sup>1</sup> The "Gwledigs", or over-kings, were sometimes called "Kessarogion", i.e., "Cæsarian", by the bards (Rhys, *Celtic Britain*, 2nd ed., p. 135) in virtue of their "Ducatus".

sovereign the Emperor Valentinian III. The mission of St. Germanus was itself a rehabilitation of the spiritual sway of Rome as against the incursions of Celtic heterodoxy, and the Synod of Verulamium was, from every point of view, a re-cementing of the ties that still bound Britain to the *Respublica Romana*. And that those ties were not so purely sentimental as we might be prone to imagine is shown by the readiness with which the British Riethimus answered the call of the Emperor Anthemius, and crossed the Channel at the head of his forces in the capacity of imperial commander against the Goths. The loyalty of the Roman element in Britain to the Empire at a still later date is strikingly attested by the words of Gildas,<sup>1</sup> who, when describing the career of the British Emperor Magnus Maximus, cannot refrain, two centuries after the event, from an indignant outburst against the usurper who had wickedly presumed to raise his hands against "his Lords the two legitimate Emperors". It would be interesting to know how far the writer's presumable loyalty to the Emperor Justinian might have stood the shock of learning that his great commander Belisarius had offered Britain to the Goths in exchange for Sicily. This proposal, recorded by Procopius,<sup>2</sup> is at least of interest, as showing that if Britain still recognised the titular sovereignty of the Augustus, he on his side still affected to consider it a subject diocese.

But this very recognition of imperial over-lordship, shadowy as it had become, precluded the existence of imperial pretenders in Britain itself. The reappearance of the highest imperial titles in our own island was rather the work of the later Anglo-Saxon kings, and was the insular reply to the revival of the Western Empire by Charlemagne on the Continent. The usual imperial title of Æthelstan and his successors was

<sup>1</sup> *De Exid. Brit.*, c. x.

<sup>2</sup> *De Bello Vandalico*, lib. ii.

“Basileus” or “Imperator”, and it was reserved for Eadred, as “Cyning and Cásere”,<sup>1</sup> to translate into an English form that Cæsarean style of which the coin of the second Carausius before us must be taken to supply the latest memorial in Roman Britain.

<sup>1</sup> *Cod. Dipl.*, ii, 303. Mr. Freeman remarks on this (*Norman Conquest*, i, 558) that this diploma is remarkable as “the only one on which the title of Cæsar appears in any shape. ‘Casere’ is the regular English description of the Continental emperors, but I know of no other instance of its application to an English king.”

## Obituary.

MR. MATTHEW HOLBECHE BLOXAM, F.S.A.

WE regret to announce the death of one of the most valued members of our Association, and one of its Vice-Presidents, Mr. Matthew H. Bloxam, F.S.A. He was born at Rugby on the 12th of May 1805, and was the fifth son of the Rev. Richard Rouse Bloxam, D.D. (for many years an Assistant Master of Rugby School), and Anne his wife, one of the sisters of Sir Thomas Lawrence, President of the Royal Academy. A memoir of his life, with an admirable portrait, appeared in our Journal for 1883; we may, therefore, refer our readers to it for particulars of his well-spent life, and confine ourselves to a few remarks on his title to fame.

Articled at an early age to a solicitor at Rugby, and with but little leisure for pursuits unconnected with his profession, he gathered by observation and a careful study of the few books within his reach, a sufficient knowledge of ecclesiastical architecture to embody the result of his labours, by way of question and answer, in a manuscript which formed the foundation of his work on the Principles of Gothic Ecclesiastical Architecture. During his short stay in London on his admission to the legal profession, he offered his manuscript for publication to a publisher in Holborn, who civilly declined to undertake it, and suggested that it might well form one of Pinnock's Catechisms, then in course of publication. A year afterwards he fortunately made the acquaintance of Mr. Combe of Leicester and Rugby, ultimately printer to the University of Oxford, who undertook the publication of the manuscript at his own risk,—a thin volume in 12mo. The little work, on its appearance in 1829, was well received. A few years afterwards it was given by Dr. Arnold as one of the prizes in the Lower School of Rugby, and passed subsequently through several editions. In the sixth edition the catechetical form was abandoned, the work was enlarged, and attracted attention as the most readable book for those who wished to commence the study of architecture. A notion of the value of the previous editions may be formed from the fact that M. Daniel Ramée, a French architect of eminence, published a like work in catechetical form, *Histoire de l'Architecture en France* (Franck, Paris, 1846), with wood-engravings, and stated in the preface that the wonderful success of Mr. Bloxam's work had induced him to undertake, on the same plan, a similar work for France. A German translation of the seventh edition was printed at Leipsic. In 1859 a tenth edition, much enlarged, with three hundred wood engravings by T. O. Jewitt, appeared, and met with the merited success

which its clear style and methodical arrangement fully justified. Seventeen thousand copies of the first ten editions were sold. The tenth edition was exhausted after a few years had passed. Mr. Bloxam hesitated to comply with the call for a fresh edition, and it was at the earnest request of Sir Gilbert Scott that he again resumed a revision of his work, and after some years of careful thought and study issued, in 1882, an eleventh edition in three vols. In the first two vols. the chief additions are a sketch of the discipline of the Church as regards the internal arrangements of the sacred edifice and its ornaments prior to the Reformation, and a chapter on monasteries. The third vol. treats of the vestments in use in the Church prior to and after the Reformation, with the consequent changes in internal arrangements, and of sepulchral monuments.

Space will not permit an enumeration of the various archæological societies of which Mr. Bloxam was a member, or of his frequent contributions to the journals of those societies on subjects connected with his native county and other English counties. We must confine our notice to his connection with the Cambrian Archæological Association.

In 1872, the year after he resigned his professional duties, he paid a visit to his friend, the Rev. Wm. Bevan of Hay, Canon of St. David's, who induced him to attend the Brecon Meeting of our Society. On this occasion and at the subsequent Meetings of our Society at Knighton, Abergavenny, and Carmarthen, Mr. Bloxam gave that information which his well stored mind and ready memory enabled him to impart, and contributed much to the success of the Meetings. He was reluctant at Brecon to become a member on account of his residence in a midland county and advancing age; but the urgent request of three other old Rugbeians present, with whom he cordially fraternised, induced him to relinquish his scruples, and he was nominated a member. In the two following years Mr. Bloxam contributed to our Journal a series of interesting papers which he had prepared a few years previously, during his holiday visits to Beaumaris, on the churches of Beaumaris, Priestholme, Llanbabo, Bettws y Coed, Llanrwst, Llaniestyn, Llanelidan, and the Friary of Llanvaes, with an account of the monumental effigies which they contained; and in subsequent Numbers he furnished descriptions of the sepulchral monuments in the Cathedrals of St. David's, Bangor, St. Asaph, and Llandaff. These were his principal contributions; but a reference to recent volumes will show that a year seldom passed without a short paper of his, describing a sepulchral effigy or other object which the Association at its yearly Meeting considered deserving of notice.

Old age did not lessen Mr. Bloxam's sympathy with the young and rising generation. The door of his house, well stored with relics of antiquity and objects of art, was ever open to his young friends at Rugby School, to whom he gave a ready welcome, explained his collected treasures, and told the recollections of his early

life. He was hale and hearty long after he had passed the allotted span of life, and retained his memory and mental faculties, with only a diminishing power of work, until his last attack. On the 18th of January last he had a paralytic seizure, from which he partially recovered, and was able again to enjoy the society of his friends; but on the 5th of March a second attack occurred, from which he never rallied, and death ensued on the 24th of April. His kind and genial manner, and pleasant conversation, will long remain in the memory of the friends who deplore his loss, and of all who had the pleasure of his acquaintance.

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### Archæological Notes and Queries.

**BRONZE VESSEL FOUND IN LLANDEVALLEY PARISH, BRECKNOCKSHIRE.**—Our Local Secretary for Radnorshire, Mr. Stephen W. Williams, has kindly communicated the discovery of a bronze vessel in the parish of Llandevalley, in Brecknockshire. It was found in an old well accidentally brought to light whilst digging a drain in a bog.

It is now in the possession of E. Butler, Esq., of Llangoed, Brecknockshire, by whose courtesy Mr. Worthington G. Smith has been allowed to make a woodcut of it for the Journal. The vessel is 9½ in. high, and of a well known shape, standing on three legs, and having a handle and spout. A similar one, found in 1855, in ploughing



a field at Hendre Forfydd, near Corwen, has already been illustrated in the *Archæologia Cambrensis*.<sup>1</sup>

Mr. Wynn Williams, in a communication made in reference to this find, states that it was like one in the collection of J. P. Senhouse, Esq., of Netherhall, Cumberland, which was also of bronze, 8 in. high, discovered in Galloway. He also mentions having seen one in the porch of Dumfries Church, which had been dug up when the foundations of that building were laid. This form of vessel does not appear to have been uncommon in mediæval times, as, besides having one in my own collection (purchased of a dealer in Edinburgh), I have noticed several others in the Museum of National Antiquities in Edinburgh,<sup>2</sup> in the Museum of the Royal Irish Academy in Dublin,<sup>3</sup> and in the British Museum.<sup>4</sup> Illustrations of three-legged bronze vessels of this type will be found in Camden's *Britannia* (Gough's edition, 1789, vol. iii, pl. 33), in Dr. R. Munro's *Ancient Scottish Lake-Dwellings* (p. 24), and in *The Catalogue of Antiquities Exhibited in the Museum of the British Archæological Institute in Edinburgh*, 1856 (p. 66).

The chief peculiarity of the shape of the vessel now under consideration is the spout, which terminates in the head of a beast, and is tied to the body of the vessel with a little crossbar, apparently intended to strengthen the whole. The date of such vessels is probably from 1300 to 1500; and a very curious contemporary illustration of one is to be found in the Louterell Psalter, in the possession of Joseph Weld, Esq., of Lulworth Castle in Norfolk.<sup>5</sup> This MS. belongs to the first part of the fourteenth century, and contains a large number of most interesting drawings of the various handicrafts, occupations, and amusements of the period. Amongst other scenes is the picture of a juggler lying down with an apple or other round object in his mouth. An assistant is pouring some fluid into a funnel, above his mouth, out of a three-legged pot exactly of the same shape as the one found at Llandevalley. This scene is described in the text as "filling a man with water".

Examples of bronze ewers on three legs, without a spout, are engraved in the *Journal of the British Archæological Institute*<sup>6</sup> and in the *Proceedings of the Society of Antiquaries*.<sup>7</sup> The former is inscribed, in Lombardic characters of the fourteenth century, VENEZ LAVER; and the latter, which was found in Gower, and exhibited by the late Colonel Grant Francis, is inscribed in similar letters,—

IE SVI LAWR GILEBERT  
KI MEMBLERA MAL I DEDERT

I am the ewer of Gilbert;

Whoever carries me off, may he obtain from it evil.

<sup>1</sup> Vol. iv, 3rd Series, p. 416.

<sup>2</sup> Catalogue, p. 101.

<sup>3</sup> Sir William Wilde's Catalogue.

<sup>4</sup> The British Museum has published no catalogue at present, nor does there seem to be any chance of one being compiled for some time to come.

<sup>5</sup> See *Vetusta Monumenta*, published by the Society of Antiquaries, vol. vi, pl. xxiv, fig. 10.

<sup>6</sup> Vol. xiii, p. 74.

<sup>7</sup> Vol. iii, 2nd Series, p. 199.

It is evident that these two specimens were used for washing purposes; and it seems probable that the three-legged vessels with spouts were employed either as ewers to hold water for the toilet, or for cooking.

J. ROMILLY ALLEN.

SALUSBURYS OF ERBISTOCK.—The following is a copy of an old inscription at Erbistock Hall, the former seat of the Salusburys of Erbistock. I do not think it has ever yet been published, and in any case the inscription deserves to be now printed, so as to be read in connection with the extracts relating to the Salusbury family in the Erbistock Register, which were given in the last Number of the *Archæologia Cambrensis*.

ALFRED NEOBARD PALMER.

*"Non quam diu sed quam bene."*

"Sir John Salusbury of Lleweny, Kt., Sonne of Sir Roger Sal: Kt. marr<sup>d</sup> Jane dau. & coheir to David Middleton, Esq., of Chester, desc. fro. Gwaunynog.

"George Salusbury of Erbystock, yonguer sonne of Sir John Sal: Kt. mar<sup>d</sup> Mary da. to Tho. Groevenor of Eason in Com: Cest: Esq.

"Thomas Salusbury, son of George Sal: mar<sup>d</sup> Mary dau: to Rowland Hill of Hawkstone in Com: Salop, Gent., son of Humphrey Hill, Gent.

"John Salusbury, son of Tho. Sal: mar<sup>d</sup> Katherine dau: to Humphrey Nicholas of Llaethbwlch in Com: Mountgom: Gent., son of David Nicholas of Garth Hen in the County of Glamorgan, Gent.

"Thomas Salusbury, eldest son of John Sal: marr<sup>d</sup> Catherine dau' to John Cardock of Halmerend in Com: Staff: Esq., desc<sup>d</sup> from Carswall". (?)

CROMLECHS AT LLANFAIRFECHAN, CARNARVONSHIRE.—On Friday, the 13th day of August 1886, Mr. Worsley, F.S.A., of Warrington, read a paper before the Royal Archæological Institute, on certain excavations at Llanfairfechan, and particularly as to a cromlech discovered upon a farm belonging to Mr. Richard John Jones. The paper was read in the Council Chamber at the Town Hall, Chester, and the Lord Bishop of the diocese presided. There was a large attendance of members of the Society, and of antiquaries and others interested in archæology.

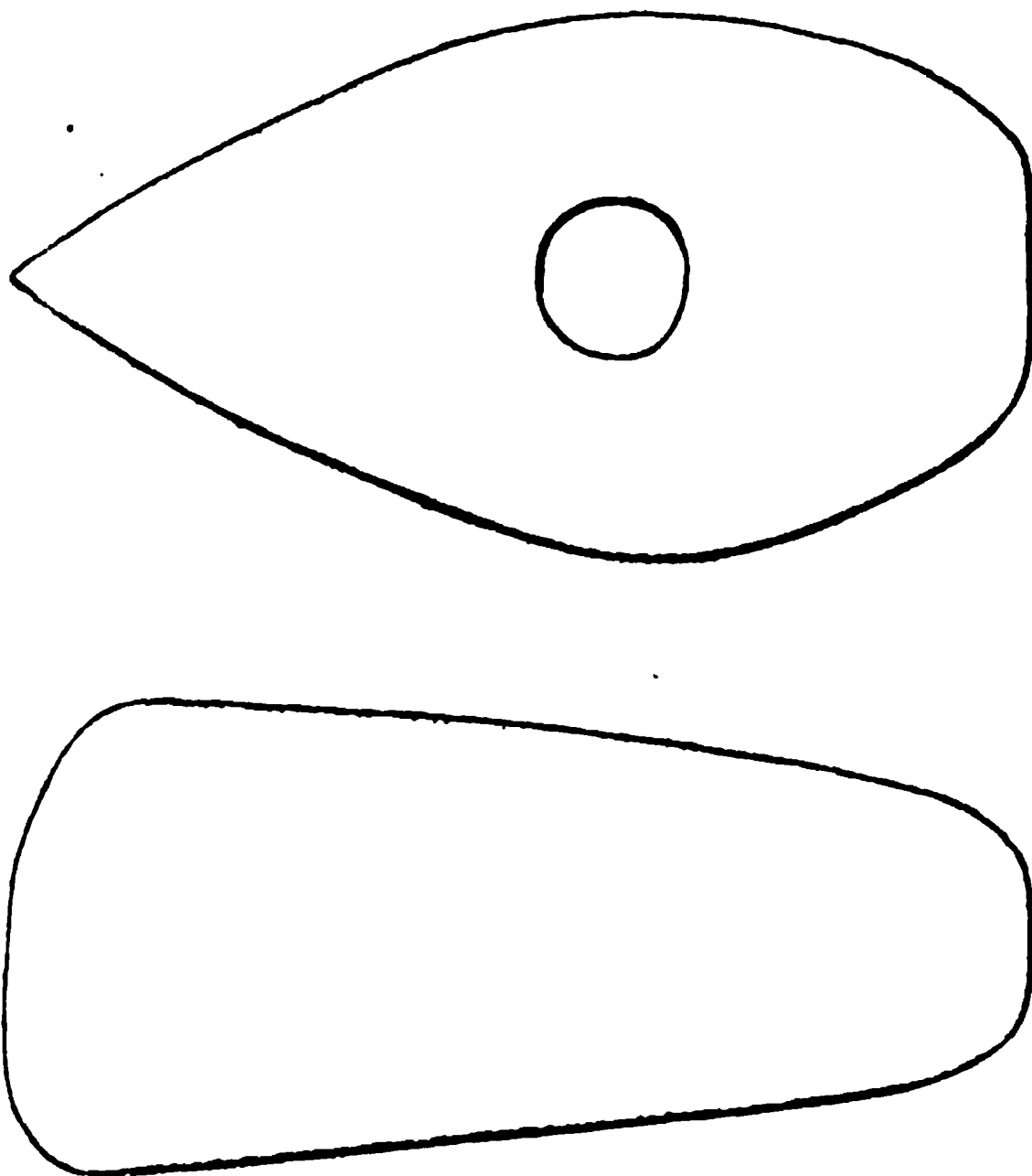
His Grace the Duke of Westminster, who presided the same evening in the Historic Section, exhibited a large gold torque, which had been discovered in a similar grave to that upon Mr. Jones's property, and had been purchased by him from the lucky finder for £150, and by him presented to the Chester Museum. The finding of this torque gave additional interest to the remains exhibited by Mr. Worsley.

Mr. Worsley proceeded to give an account of the discovery as follows:—

"This summer, when I was staying at Llanfairfechan, in North Wales, I was told that an ancient grave had been discovered, and that some pottery and bones had been found in it. Upon making further inquiries, I found that the discovery had been made in November last, upon a farm called Tynllwyfan, in the parish of Llanfairfechan, on high ground at the foot of a hill at the end of the village called 'Dinas', and so marked on the Ordnance Survey. The farm is owned by Mr. Richard John Jones of Llanfairfechan, grocer and general dealer, who was present when the discovery was made, and who, I was told, had immediately stopped further excavating, and had built a large wooden shed over the site, to prevent its being further disturbed until he should have time for further search. I called upon Mr. Jones, and found him very desirous of obtaining information as to the value and antiquity of the discovery. I went with him to the farm, and found the site of the grave covered by the shed as described to me. The grave was made by the placing of four large flat stones in an upright position, and covering them with a fifth. The stones were four to six inches in thickness, and the inside measurements of the grave were as follow: Length, 4 ft.; width at one end, 2 ft. 9 in., and at the other, 1 ft. 4 in. The stones at the end of the grave sloped inwards, reducing the length to 3 ft. 3 in. at the top. The whole was covered by a large stone 3 ft. 9 in. long, and 3 ft. 2 in. wide at one end, and 1 ft. 11 in. at the other. The grave was 2 ft. deep. I was also shown twenty-seven fragments of pottery, and about four ounces of calcined bones broken into small fragments, which I was informed were found in the grave. The pottery is ornamented with lines and chevrons very rudely drawn; it is of a light brown colour, and has the appearance of sun-baked clay. Nothing else was found in the grave. As to the discovery, Mr. Jones informed me that some of his men were levelling the ground over the grave, which, for a circumference of twenty feet or so, was slightly elevated, when they came upon the cover of the grave, which, upon being raised, showed the grave full of earth and small stones. Amongst this earth some of the pottery and bones were found; but whether the urn was found broken, or was broken by the men, I could not satisfactorily ascertain. A few fragments of pottery were also stated to have been found in a small cist about a foot across, formed of upright stones with a small cover. This smaller cist was built at a distance of about two feet on the south side of the larger one. The fragments of pottery, when I saw them, had all been mixed together, and I could obtain no information as to which pieces were found in the larger grave, and which in the small one." (Extract from local paper.)

I have at last obtained a view of the broken urns found on Tynllwyfan Farm, in the parish of Llanfairfechan. They appear to be of sunburnt clay, but are in such a fragmentary condition that it is difficult to make anything out of them. There is the bottom of an urn measuring  $2\frac{3}{4}$  inches broad, with about an inch of the sides

attached, being plain, without any markings. The largest piece of the sides is about 3 inches long by  $1\frac{1}{2}$  inch wide. The ornament consists of undulating bands of plain surface enclosed between parallel lines, with the intermediate spaces filled in with parallel strokes scored at right angles. The waved bands are arranged so that the tops of the waves are next each other, causing the breadth of the scored surface to contract and dilate alternately. Mr. Jones, the owner of the property, unfortunately sent the bottom of one of the urns and some of the larger pieces to have a facsimile made at the potteries, where they have remained so long that they cannot now be found. The tumulus in which the grave was discovered has been searched without any further result. Mr. Jones found on his land bordering on the mountains the head of a stone hammer



Stone Hammer found near Llanfairfechan, Carnarvonshire.

made of the igneous rock of the district, with a socket bored for the handle. It weighs  $10\frac{1}{2}$  lbs., and measures 10 in. long by  $4\frac{1}{2}$  in. wide at the cutting edge, and  $2\frac{1}{2}$  in. at the blunt end.

RICHARD LUCK, Llanfairfechan,  
Local Sec., Carnarvonshire.

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CUP AT NANTEOS, CARDIGANSHIRE —At the Lampeter Meeting of the Association, in 1878, a cup was exhibited by G. Powell, Esq.,



THE NANTEOS CUP.  
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about which our Local Secretary for Radnorshire sends the following particulars:—

“I was staying at Nanteos for a few days last year, and heard a good deal about the celebrated cup which is continually in use throughout the district by people who have faith in its healing powers. At the time I was there it was away. The borrower is required to deposit a sum of money, and give an acknowledgment for its safe return; sometimes the deposit takes the form of a watch or other article of value. There are a number of the receipts at Nanteos, some of them rather curious, as having endorsed upon them the nature of the cure effected. When the borrower returns the cup, he of course gets back the deposit. I did not see the cup, but I am told it is of dark wood, much worn. The tradition is that it came from Strata Florida Abbey, and it was probably a mazer-cup. The belief in its curative virtues extends over a wide district of Carmarthenshire and Cardiganshire, and numbers of instances of cures supposed to have been effected by taking food and medicine out of the cup are related and believed implicitly by the small farmers and peasantry. At Wellfield, near Builth, is a piece of blue slate, which has been for many years in the possession of the family of David Thomas, Esq., and is, equally with the Nanteos cup, believed to be a certain cure for hydrophobia. I have known an instance of a boy being taken some miles to have a dose of the scraped stone, about as much as would cover a threepenny-bit, given him to cure the bite of a mad dog.”

STEPHEN W. WILLIAMS, Local Sec., Radnorshire.

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HELMET IN LLANIDLOES CHURCH, MONTGOMERYSHIRE.—Many years ago, when I first visited Llanidloes, I observed a helmet hanging on a bracket in the chancel of the old church, and I believe I have some recollection of seeing a pair of spurs and gauntlets with it, but of this I am not quite sure. Llanidloes Church was restored a few years ago by the late Mr. G. E. Street, and the helmet for a time disappeared. Fortunately, it was in the possession of the churchwarden, Mr. S. Ikin. I accordingly recommended that it should be replaced in the church, and it is now fixed on a wrought iron bracket, presented by me, at the west end of the nave, near the tower-arch. I think it probably formed part of a suit of armour that was once hung in the church. Its date appears to be about 1500 to 1550, the period when the present nave-roof was erected and the north aisle and arcade built, the latter from the ruins of Abbey Cwm Hir. A reference to the parish register of Llanidloes of the sixteenth century, if still in existence, might enable the ownership of the helmet to be traced.

It would be interesting to ascertain if there are any other Welsh churches in which pieces of armour are to be found now hanging. At Pilleth Church, in Radnorshire, there is still a broken sword,

which I rescued from the neighbouring blacksmith's shop when the church was being restored. It now hangs over the monument of Price of Pilleth. At Mynaughty Farmhouse, in the same parish, is a breastplate of early seventeenth century type, probably of the same date as the sword.<sup>1</sup>

STEPHEN WILLIAM WILLIAMS, Rhayader Local Sec.

Helmet in Llanidloes Church.

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STRATA FLORIDA.—I have just read with great interest the notice in the October number of *Archæologia Cambrensis* as to the excavations at Strata Florida by Mr. Stephen W. Williams. It may be of interest to supply one or two facts in the history of the Abbey which seem to have escaped him. In October 1401, King Henry IV and his son Henry Prince of Wales, at the head of a large army, occupied the Abbey, and drove out the monks, who favoured Owen Glendower (*Evesham*, 175). The buildings were spared, but

<sup>1</sup> For information on the subject of funeral achievements, see M. H. Bloxam's *Companion to Gothic Architecture*, p. 204. Members will greatly oblige by sending notes to the Editors of any other Welsh examples.—Edd.





**LLANREIDIAN.**

the services were discontinued for six months. They were re-established by order of the King, dated April 1st, 1402 (Pat. 3, Henry IV, 1, 2), the Abbey being placed under the charge of Thomas Percy, Earl of Worcester. After the execution of the Earl of Worcester at Shrewsbury, July 23rd, 1403, the Abbey still remained in the King's hands, and in the winter of 1407, after the Prince of Wales had made his first effort to recover Aberystwith Castle from the Welsh, 120 men-at-arms and 360 archers were quartered in the Abbey, "to keep and defend the same from the malice of those rebels who had not submitted themselves to the obedience of the lord the King, and to ride after and give battle to the rebels, as well in South as in North Wales" (*Devon. Issues of the Exchequer*, p. 307, Nov. 16, 1407).

Rochdale, Feb. 1st, 1888.

J. H. WYLIE.

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THOMAS PENNANT AT OXFORD.—Prof. J. Rhys sends the following particulars about Thomas Pennant, which have been communicated to him in a letter from Charles L. Shadwell, Esq., of Oriel College, Oxford:—

"Thomas Pennant matriculated at Queen's, in 1744. In 1748, in consequence of some differences with the College authorities, he and several others removed their names, or were sent away. Pennant then migrated to Oriel, May 1748, and his name remained on our books till April 1749. During that time he appears to have been in residence and to have 'buttered' regularly. He is entered in our books as D.S., *i.e.*, B.A., though there is no record in the University registers of his ever having taken his degree. He received the degree of D.C.L., '*honoris causa*', 11th May 1771.

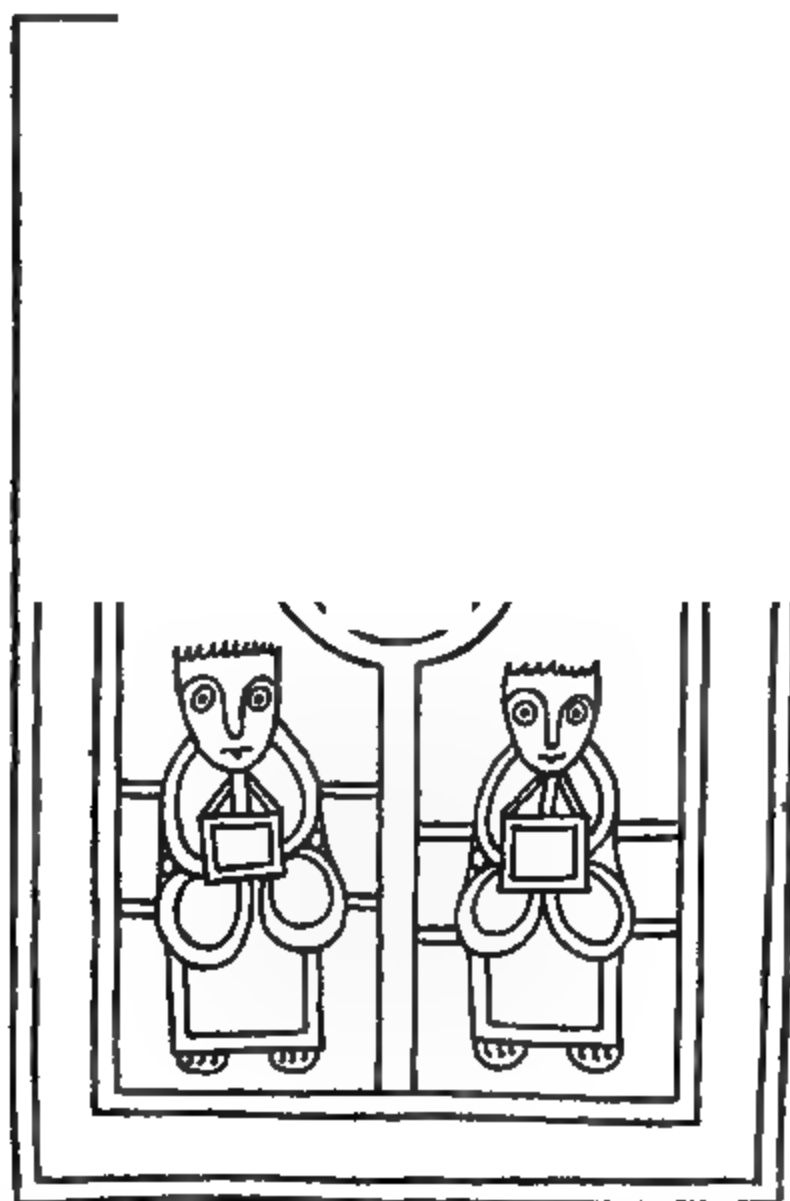
"CHARLES L. SHADWELL."

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PRE-NORMAN SCULPTURED STONE AND THIRTEENTH CENTURY SEPULCHRAL SLAB AT LLANRHIDIAN, GOWER, GLAMORGANSHIRE.—Llanrhidian is situated in Gower, ten miles west of Swansea, and about seven miles from Gower Road Station on the South Wales Railway. This place was visited by the Association on the 25th of August 1886, during the Swansea Meeting.<sup>1</sup> The church consists of a nave and chancel with a massive, embattled tower at the west end, and a south porch. The nave is modern, but the chancel and tower are of the thirteenth century, with Perpendicular insertions. The Rev. J. D. Davies, of Llanmadoc, intends to give a full account of the building, and a number of extinct churches in the parish, in the fourth volume of his history of West Gower. In the meantime he has kindly forwarded the following particulars about the pre-Norman sculptured stone and the thirteenth century sepulchral slab at Llanrhidian, here illustrated.

<sup>1</sup> *Arch. Camb.*, vol. iii, 5th Series, p. 335.

"The sculptured stone in Llanrhidian Church was found a few years ago, almost buried out of sight, beneath the accumulated soil just in front of the western doorway of the tower. I adhere to the opinion that it is the remains of an old stone coffin with one side broken off. Others suppose it to be the base of an ancient cross. The carving and delineation of the two human figures (a male and a female) are of the rudest description, mere caricatures of humanity, so to speak, and indicate an early date. I quite agree with you in thinking it to be pre-Norman."



Miniature facing the first page of St. Matthew's Gospel in the *Book of Deer*, fol. 1b.

The stone is 7 ft. long by 1 ft. 5½ in. at the broadest end, and 1 ft. wide at the other. The hollow in the top is remarkable. The drawing of the figures corresponds in style with those of the *Book of Deer*, a copy of the Gospels in the University Library at Cambridge, the illuminations of which were executed by Scotie scribes in the Monastery of Deer, in Aberdeenshire, probably in the ninth century. This precious MS. came into the possession of the University of Cambridge in 1715, having been purchased with the rest

TOP OF STONE



PRE-NORMAN SCULPTURED STONE IN LLANNHIDIAN CHURCH GOWER.

Scale 3-in. to the foot.



of the library of Bishop Moore; but its true character remained unknown until the late Mr. Bradshaw brought it to light. The *Book of Deer* has been edited by Dr. John Stuart for the Spalding Club (Edinburgh, 1869), where a complete account, and facsimiles of the illuminated pages, will be found.

Dr. Stuart tells us that "the volume (numbered I, i, b, 32) is of small but rather wide 8vo. form, of 86 folios. It contains the Gospel of St. John and portions of the other three Gospels, the fragment of an office for the visitation of the sick, the Apostles' Creed, and a charter of David I to the clerics of Deer. The notices, in Gaelic, of grants made to the Monastery of Deer are written on blank pages or on the margins." The miniature here illustrated is folio 1b of the MS., and faces the "*Liber generationis*" page commencing St. Matthew's Gospel. The miniature is divided into four panels with a rosette in the centre. The two upper figures appear to be intended for angels, and the two lower ones for saints holding books. The figures have no arms, and the bodies of the angels are represented by a rectangle marked with two diagonal bands going from corner to corner, thus exactly corresponding with the sculptures on the Llanrhidian stone. This particularly barbarous treatment of the human figure occurs in several of the other miniatures of the *Book of Deer*.

One of the most curious features of Irish art is the extreme badness of the figure-drawing when contrasted with the beauty of the ornamental details. This was partly due to want of technical knowledge, but also to the fact that the artist was a decorator first of all, and wherever a blank space presented itself, he did not attempt to imitate the colour or texture of the material, but preferred to fill it in with geometrical patterns. Thus the drapery of the figures is often converted into ornament by making the folds of different colours, separated by two or three parallel marginal lines of varying thickness. In the miniatures of the *Book of Deer* the ornament occupying the place of drapery is exceedingly rude, and consists simply of two cross-lines; but the principle is the same as if it was

Thirteenth Century Gravestone  
in a Garden near Llanrhidian  
Church. Inch Scale.

more elaborate, as in the case of the tunic worn by Christ on the bronze crucifixion in the Museum of the Royal Irish Academy at Dublin, or on the slab found in the Chapel on the Calf of Man.<sup>1</sup> The sculptured stone at Llanrhidian thus exhibits a well known characteristic of early Irish art, and its occurrence in Wales is probably due to Irish influence. Its date is possibly of the ninth or tenth century.

The Rev. J. D. Davies supplies the following information about the thirteenth century gravestone at Llanrhidian:—

“It was dug up in the ruins of an old house in the village, in 1885, and had been placed upside down to form the step of a doorway. Many blocks of freestone, which had once been portions of window-heads and door-jambs, were also found in the rubbish, leading to the supposition that a building of some consequence (perhaps a small church) must formerly have stood here. There is an inscription; but the first two words are so worn as to be illegible. The letters are Lombardic capitals, and the language Norman French. From the words and letters it is quite easy to restore the original inscription, which agrees with a formula much in vogue at the time, many examples being given in Weever’s *Funeral Monuments*. The reading is as follows:—

PER ... GYST YCI  
DIEV SA ALME EYT  
M[ERCI] AM[E]N

The human head in relief, carved as if emerging from the stone, is not an unusual form of thirteenth century memorial. The arrangement of the hair seems to indicate a priest. The rest of the stone is quite flat, with bevelled edges, and its tapering shape points to the same period.”

J. ROMILLY ALLEN.

EARLY INSCRIBED STONES VISITED DURING THE LLANRWST MEETING.—Mr. Worthington G. Smith made several drawings of early inscribed stones visited by the Association during the Llanrwst Meeting in 1882, and as these were not published in the Journal at the time, an opportunity is now taken of doing so. The first is at Pentre Voelas, in Denbighshire, which lies eight miles south-east of Llanrwst, and is about six miles from Bettws-y-Coed. Prof. I. O. Westwood gives the following particulars in his *Lapidarium Walliæ* (p. 201, and pl. lxxxvii, fig. 1). “In a little coppice behind the old mansion of Pentre Voelas, placed on a small tumulus called the Voel, stands a stone pillar, rough and unhewn, about 8 feet high, 2 feet broad, and 1 foot thick, bearing an inscription (carved across towards the top of the stone), very difficult to decipher, both on account of the ill shape of the characters, and of the numerous longitudinal fractures of the stone, and of which my

<sup>1</sup> See J. R. Allen’s *Christian Symbolism*, p. 143.



THE LEVELING STONE AT PENTRE VOMLAS, DENBIGHSHIRE.





EARLY INSCRIBED STONE AT GWYTHERRIN, DENBIGHSHIRE.

figure is as accurate a copy as I have been able to make of it, both by my actual inspection and drawings of the monument in July 1846, and numerous rubbings. . . . . Admitting the difficulty of reading the upper portion of the inscription, it is, I think, clear that the bottom line is to be read

Levelini preeps hic hu—,

although the last two words are doubtful."

The next stone is at Gwytherin, in Denbighshire, five miles due east of Llanrwst. Prof. Westwood thus describes it in his *Lapidarium Walliæ* (p. 203, pl. lxxxvii, fig. 2). "On the north side of the

Stones with Incised Crosses in Llangerniew Churchyard, Denbighshire.

church are four rude upright stones about two feet high, placed in a row, the most westerly of them bearing an inscription here figured from my rubbing and drawing (*Arch. Camb.*, 1858, p. 405), which is to be read

## VINNEMAGLI FIL SENEMAGLI,

the forms of several of the letters and the conjunction of the **M** and **A** agreeing with the Brochmael inscription (fig. 3). I presume the memorial may be referred to the sixth or seventh century."

The last stones to be mentioned are in Llangerniew Churchyard, situated in Denbighshire, six miles north-east of Llanrwst. They do not appear to be known to Prof. Westwood, as they are not referred to in his work on the subject. The appearance of the monuments will be understood from Mr. Worthington G. Smith's woodcut. The stones are not inscribed, but have incised crosses of early form near the tops of each.

J. ROMILLY ALLEN.

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STRATA FLORIDA ABBEY.—Mr. Stephen W. Williams informs us that it is his intention to resume the excavations at Strata Florida Abbey in the month of May of the present year. The amount of the subscriptions already promised is about £90, which will probably be sufficient to clear out the ruins of the Abbey church, but it will allow no margin for taking care of the remains after they have been uncovered. It is therefore earnestly hoped that members will make further contributions to assist in bringing the work to a successful termination. Mr. Williams has every expectation of making some very interesting discoveries, as there is a local tradition that the tombs of the Welsh princes are in the nave of the church.

THE EDITORS.

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## Reviews and Notices of Books.

**HISTORY OF WREXHAM.** By ALFRED NEOBARD PALMER, F.C.S.

AN excellent account of Wrexham Church forms the second instalment of the history of the town and parish so well commenced by Mr. Palmer. The essay on Ancient Tenures in Bromfield, noticed in a recent number, and intended to serve as an introduction to this work, exhibited Mr. Palmer's ingenuity and the wide extent of his research; and the present volume deserves more than ordinary commendation for the care and industry with which its pages have been compiled.

A long and interesting chapter relates the history of the structure of the church and the incidents connected with it, in the form of a continuous narrative, from the earliest period to the recent restoration in 1867, and brings together all the scattered notices to be found before the parish books begin, as well as the fuller information which, during the last two centuries, those records are able to supply.

The origin of Wrexham is unknown. It is first mentioned in an early charter of Madoc ap Griffith Maelor, who succeeded his father in 1190, and was buried at Valle Crucis in 1236. This charter, as is clearly shown in the *Arch. Camb.* for 1866, was the foundation-charter of that Abbey, and it gave to the monks, along with other lands situate elsewhere, certain lands at "Wrechessam", which Mr. Palmer identifies with the township that now bears the name of Wrexham Abbot.

In 1220 Reyner, Bishop of St. Asaph, granted a moiety of the Church of Wrexham ("medietatem ecclesiæ de Wrexham") to the Abbot and Convent of Valle Crucis; and the second moiety was added in 1227 by Bishop Abraham, his successor. Mr. Palmer plausibly conjectures that the rectorial tithes had been previously detached from the living, and allotted in equal portions to two non-resident sinecurists; and that one of these sinecures became vacant in 1220 and the other in 1227, when the above grants were made. It is certain that from the early part of the thirteenth century the rectory of Wrexham was appropriated to the Abbey, and that it formed a portion of the possessions of the house up to the time of its dissolution, when the rectorial tithes, with the manor of Wrexham, were leased by Henry the Eighth to Sir William Pickering. The numerous lay owners to whom the tithes of the different townships belonged at the time of the commutation are enumerated by Mr. Palmer in an appendix.

The right to the patronage of the vicarage of Wrexham, after a violent contest with the monks, who claimed it as their chapel, was

secured eventually for the see by the vigour and determination of Bishop Anian. In the "Index Llyfr Coch S. Asaph", a document is described which Mr. Palmer, following a suggestion made by Archdeacon Thomas, assigns to the year 1247, and supposes to relate to the vicarage. It is intitled "Renunciatio juris patronatus ad ecclesiam de Wrexham per Madocum filium Gruffith". No date is given, and, as Madoc ap Griffith died in 1236, it cannot be later than that year. There is no transcript of this document; and nothing is known about it beyond the title. We are inclined to believe that it related to the rectory rather than to the vicarage of Wrexham, and that it preceded in point of time the grants which were made by the two bishops to the Abbey.

The known facts all lead to the conclusion that a church had been built before the end of the twelfth century, and that it occupied very nearly the same situation as the present edifice. Mr. Palmer, who entertains this opinion, is disposed to believe that an earlier church had existed previously on another site. There seems to be no evidence on the subject; and the actual history commences with the thirteenth century, and with a church which the monks of Valle Crucis found standing when they came into possession of Wrexham Abbot.

Mr. Palmer discredits the tradition that this church was dedicated to St. Silin. Professor Rees, in his *History of the Welsh Saints*, has adhered to it; and he has pointed out an error of Browne Willis which has furnished the strongest argument against St. Silin. In assigning the 1st of October to St. Silin, Browne Willis has unquestionably misled his editor. The festival of that saint is September 1st, the same day as the festival of St. Giles, and "the observation of the wake" lends equal authority to either of the two claims. The old tradition ascribes the dedication to St. Silin, and it is easy to understand how the more celebrated personage, whose festival coincided and whose Latin name appears to have been the same, may have usurped the dignity of the first patron as early as 1494, which is the date of the will quoted by Mr. Palmer attributing the dedication to St. Giles. It has been clearly shown by Professor Rhys that the dedications of Welsh churches have been often altered, and that local saints were frequently displaced to make room for more illustrious patrons. And it would be in complete accordance with what was customary if St. Giles at some early period assumed the place that had originally been occupied by St. Silin. Mr. Palmer's conjecture that the church was first dedicated to St. Mary appears to be unsupported; and it is difficult to suppose that the greatest of the saints, who was often substituted for the first patron when churches were re-dedicated, should have lost an honour she possessed at Wrexham.

The history of the next three centuries is meagre in the extreme, and hardly anything is known about the builders of the church. Two great casualties are recorded. The steeple was blown down on St. Catherine's Day, 1331, or 1330 according to other autho-



rities, which seem to be more reliable, when the whole edifice is said to have been rebuilt; and, rather more than a century later, the church then existing, or a great part of it, was burnt. This second catastrophe occurred in 1457. In order to rebuild the church an indulgence of forty days for five years was granted to all who contributed to the work; and, according to Pennant, this second rebuilding was finished by 1472.

The church thus rebuilt included considerable portions of the previous edifice; but the nave had no clerestory, and there was no structural chancel, the ritual choir being formed by screening off the eastern portion of the nave: an arrangement which is still found in the neighbouring and nearly contemporaneous church at Gresford.

In the beginning of the next century very important additions were made to the edifice. A chancel was built beyond the east window, from which the tracery and mullions were removed, and which thus became the chancel-arch. A clerestory was added to the nave, and the noble tower, by far the most remarkable portion of the church, was built. The nave was prolonged westward beyond the end of the aisles to meet the tower; and this prolongation of the nave, which Mr. Palmer appropriately calls the antenave, deserves to be regarded, like the chancel, as an evidence of the skill and boldness of the architects. Mr. Palmer shows that the tower, which is usually said to have been finished in 1507, was still in progress in 1518, and that it was not finally completed in 1520.

These conclusions are confirmed by a careful examination of the architecture, which, speaking generally, is the best evidence of the history of the fabric.

"The Holy Tower", a name which seems to have been given to this majestic steeple, was doubtless entirely finished when Leland, about the year 1537, visited Wrexham, "the only market town of Welsch Maylor, having a goodly Church Collegiate as one of the fairest in North Wales", though, as he adds, "ther longgid no prebender to it". Bishop Parfew was then endeavouring to remove his see from St. Asaph to Wrexham, and it is possible that steps had been taken to effect his purpose which justified the use of the term "collegiate".

Fifty years after Leland, "Trim Wrexham Town, a pearl of Denbighshire", is spoken of by Thomas Churchyard in his *Worthinesse of Wales*. He praises the "fayre church", describing it and the tower. And he mentions several monuments in the "Queer" which are no longer found there.

Writing not very long after Churchyard, the learned Camden speaks of Wrexham as "remarkable for its very elegant steeple and for its organ". This organ would seem to have been erected after Churchyard's visit. And there are several other notices of it which Mr. Palmer mentions. In the Civil Wars it was broken by the soldiers of the Parliament, when considerable damage to the church unquestionably was done.

Mr. Palmer prints an order of Quarter Sessions held at Wrexham July 11, 1648, which recites that the decay and want of repair of the church, and the want of having had churchwardens and other parish officers for the term of about five years, had been presented by the grand jury; and goes on to order that churchwardens and other officers shall be elected on the 23rd day of the same month, and appoints three of the justices, whose names are mentioned in the order, to be aiding and assisting the new churchwardens in and about the assessing or raising of a competent sum of £120 forthwith, "by way of levies or otherwise upon the parishioners of the said parish for the aforesayd repayers, and likewise to take paines in overseeing the said workes about the said repayers to be well and sufficiently done and performed".

Whatever may have been done under this order, which shows some of the results of the struggle which had just concluded, many repairs were necessary at the restoration of Charles the Second. An account of these repairs, and of the alterations then made in the arrangement of the interior of the church, is given by Mr. Palmer.

Extensive changes in the arrangements were again made in the early part of the next century at the expense of Elihu Yale, the founder of a College which has preserved his name. Mr. Yale's improvements and his gifts, with the exception of the iron chancel-screen and a picture still hanging in the church, have all of them passed away. And the various galleries and pews, which were erected at different times, and whose erection Mr. Palmer has properly recorded as forming part of the history of the structure, happily disappeared when the church was restored in 1867.

The ancient font, after a long absence, returned to its proper place in 1842. The parishioners, at some distant period, had removed it, and, after various adventures, it had found a refuge in a garden in the neighbourhood of Wrexham, where it stood for many years, and was well taken care of by the owner until a change occurred in public feeling, and he was solicited by the Vicar to allow it to be taken back again to the church.

Among the articles belonging to the church there is a very early chalice, described by Mr. Cripps as "a specimen of great rarity". Mr. Palmer gives an engraving of this chalice. It belongs apparently to the beginning of the sixteenth century, or the end of the century preceding; but it probably became the property of the parishioners by purchase shortly before 1669.

The original church plate does not seem to have survived the lawlessness of the Rebellion; but there is a brazen eagle which was given to the altar in 1524, when it is said to have cost six pounds. The admirable bells by Rudhall, ten in number, bear the date 1726; they are exceedingly melodious, and worthy to occupy their place in "the Holy Tower".

In addition to this historical narrative, Mr. Palmer has collected a great variety of information. He has told all that can be ascer-

tained of the vicars and curates of Wrexham, and he has compiled lists, which are copiously annotated, of the churchwardens and parish clerks whose names have been recorded. This part of his book is a monument of his care and industry, and the numerous biographical details contained in it must be highly interesting to persons who are acquainted with the neighbourhood.

There is another feature of his book which should form a portion of every parochial history, and with regard to which imitation is comparatively easy. He has copied all the sepulchral inscriptions in the church, and a number of those in the churchyard and in the cemetery; and for setting this excellent example he deserves the thanks of every antiquary and genealogist.

The tombs seen by Churchyard have disappeared. A recumbent effigy of Hugh Bellot, Bishop of Chester, who died in 1596, is the only monument anterior to the Civil War. In the *Archæologia Cambrensis* for 1879, and again in his volume on *Ecclesiastical Vestments*, Mr. Bloxam has described the peculiar character of this monument. The mural monument of Sir Richard Lloyd, who died in 1676, is one of the next in point of date. It bore no other inscription, except the letters "R. Ll.", until 1877, when a slab with a suitable inscription was inserted by the late Mr. Wynne of Peniarth and Mr. Longueville, two of his descendants.

Mrs. Mary Middleton, the only sister of the last baronet of Chirk Castle, is commemorated by a magnificent monument, now removed from the chancel to the north aisle, the work of Roubiliac, and deserving much, if not quite all, of the great admiration it has received.

These are the only monuments inside the church that require a notice. A gigantic figure of a knight now standing in the porch was found buried in the ground, when the foundations of the churchyard gates were being dug, in the commencement of the last century. There is an inscription running round the border of the shield, which Pennant failed to make out, but which Mr. Palmer reads as "Hic jacet Keneverike ap Hovel".

The tomb of Elihu Yale, in the churchyard, has a curious epitaph, not quite original, and one that has been often quoted. He died in 1721, and his tomb was restored by the authorities of Yale College in 1874.

Mr. Palmer has a full account of the Wrexham charities, which contains some interesting particulars; and he devotes a considerable space to what he calls the "Books of Record of the Parish". Of these Books the Registers are the most important, and we agree with him in wishing that the whole series could be transcribed and printed. The historical value of the parish registers throughout the country is unfortunately very little understood, or official copies would have long since been made compulsory, to obviate the loss, which has so often happened, of the originals. For reasons which he alleges, Mr. Palmer has relinquished the intention he first announced of giving extracts from the registers,

and he confines his observations to a brief account of them, from which it appears that the oldest existing register covers the period between June 1618 and May 1644, and that the second register commences in October 1662. There are other gaps in the entries, but after May 1670 they are continued regularly.

The earliest churchwardens' book now existing commences in 1661. Books of Wrexham Parish of a much earlier date are known to have been preserved at Chirk Castle in 1635, but none of them can now be found. Mr. Palmer gives very copious extracts from the books kept since 1661, some of which have unfortunately been lost; and many of these extracts confirm and explain his narrative of events. Some circumstances of more general interest are from time to time recorded, and serve to illustrate the manners and customs of former times.

In the seventeenth century there is strong evidence that coffins were not used generally, and that burials took place without them. The minutes of a vestry held in April 1663 contain an order that the grave-maker shall have a shilling for making a grave in the church, and sixpence for one in the churchyard, "unless y<sup>e</sup> p<sup>r</sup>ty to be buried hath a coffin, then the grave-maker is to have xii<sup>d</sup>." "Hee that keepe y<sup>e</sup> doggs out of church" is, by the same vestry, ordered to have 2s. 6d. quarterly, and 5s. for arrears. At the same date "the woman that sweeps y<sup>e</sup> Church", whose name appears to have been Blanche Davies, had 16s. paid quarterly; and the sexton's wages were 40s. yearly, and 20s. for attending to the clock and ringing the nine o'clock bell.

In considering these salaries, which do not seem to be excessive, the then rate of wages should be remembered. In 1662 "Rowland the joyner" was paid 1s. a day, and labourers were paid 8d.; a master carpenter and a mason received 1s. 6d. each, while another carpenter had 2s., and his man 1s. In one year—it should be added that it was nearly two centuries ago—an allowance was made to the churchwardens "for paieing for writing their accounts, being y<sup>e</sup> they are all Illiterate".

There are occasional acts of parish benevolence recorded. Thus, in January 1662, the churchwardens gave 1s. to Mr. Master, "a poor Ministor"; and in October 1663 they gave 2s. "to Mr. Christomer Ffitch Williams, who hath bin a Cornet of horse for the Kinge, being now distressed in his Returne to his owne cuntrey, by Mr. Smith's advice unto us by the Recomendation of severall Justessis of the peace". The usual payments for hedgehogs and for foxes are, of course, found. The number of the former seems to have been enormous: 237 were paid for in 1732. These harmless little creatures were the especial aversion of the churchwardens of the last century.

An "umberellow", which must then have been a novelty, was purchased for a guinea in 1745. It was no doubt for the use of the clergy at funerals. And in 1765 1s. 6d. was paid for mending "y<sup>e</sup> Humbrelo". Umbrellas are said to have been first used in the streets of London by Jonas Hanway, who died in 1786.

Other entries show that there used to be a rush-bearing at Wrexham, and that the service of the Plygain was regularly celebrated. Many notices are found of the sale and the letting of the pews. And there are very numerous accounts of payments made and of relief given by the vestry, which throw considerable light on the former condition of the poor.

All this, and much further information, will be found in Mr. Palmer's pages, which we now take leave of, with many thanks to him for the pleasure and instruction their perusal has afforded us, and with the hope that he will shortly complete his undertaking, and present the public with the remaining portions of his very interesting *History of Wrexham*.

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LUDLOW TOWN AND NEIGHBOURHOOD.—Mr. G. Wolley, of Ludlow, has sent us the prospectus of a book he is about to publish on *Ludlow Town and Neighbourhood*, by Mr. Oliver Baker, who has furnished nearly sixty original drawings and an etching to illustrate the work. There are nineteen chapters dealing with the history, antiquities, and geology of this most interesting locality. The engravings include views of Ludlow Castle, the parish church, Bromfield Priory, Stokesay Castle, Stanton Lacy Church, and several specimens of the old half-timbered houses in the district. The illustration of the Old Bell, at Ludford, on the specimen-page, is boldly sketched, and if the rest of the drawings are equally good, the artistic value of the work will be considerable. We shall hope to review *Ludlow Town and Neighbourhood* on a future occasion.

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“CYMRU FU”: NOTES AND QUERIES RELATING TO THE PAST HISTORY OF WALES AND THE BORDER COUNTIES.—*Cymru Fu* was established in the *Weekly Mail* (Cardiff) in July 1887, upon the demise of the *Red Dragon*, with the object of continuing the good work of research into the antiquities and the past history of the Cymry, conducted with such marked ability in that magazine by Mr. James Harris. The majority of the ladies and gentlemen who so cordially assisted Mr. Harris in this work have, with many others of equal standing in and out of the Principality, rallied round the new publication, which the Editor has no reason to believe will fall short of its progenitor either in usefulness or trustworthiness. The literary success of the undertaking, however, can only be secured by the generous assistance of contributors, and financially by the enrolment of a large number of subscribers. The Editor, therefore, appeals to all, whether contributors or otherwise, to co-operate with him in his endeavours to place on record all that is worth preserving in the history of the Principality, and to the rescue of much that is infinitely valuable, before it is swept away by the advancing tide of education. It is proposed to issue Parts each half year, in January and in July, the subscription being 5s. *per annum*, post free.

## CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

THE following letter has been addressed by the Editors to the Local Secretaries, with the view of inducing them to perform their duties more efficiently than has yet been the case. The result of the Local Secretaries not reporting new discoveries immediately to the Editors is that papers on Welsh archæology which should by rights appear in the *Archæologia Cambrensis* in the first instance, are secured for the *Proceedings* of the Society of Antiquaries and of other local Societies whose officials are more energetic.

“DEAR SIR,—It is very desirable that the organisation of the Association should be made as efficient as possible, and since this depends to a large extent on the exertions of the Local Secretaries, we shall feel greatly obliged if you will kindly endeavour to assist the Editors, (1), by reporting any new discoveries in your neighbourhood; (2), by sending cuttings from local newspapers containing matter relating to Welsh history or archæology; (3), by pointing out objects of interest which have not yet been noticed in the Journal, and getting photographs, drawings, and descriptions of them; (4), by calling attention to any acts of Vandalism you may have heard of; (5), by giving information about proposed or completed restorations of churches; (6), by putting persons willing to help in the work of the Association (whether members or not) in communication with the Editors; and (7), by encouraging new members to join our body.

“We remain, dear Sir, yours faithfully,

“THE EDITORS.”

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ROMAN STEELYARD, ETC., FOUND AT STRETTON GRANDISON, HEREFORDSHIRE.



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NOTES ON A  
ROMAN STEELYARD AND OTHER OBJECTS  
FOUND AT STRETTON GRANDISON,  
HEREFORDSHIRE.

BY J. ROMILLY ALLEN, ESQ., F.S.A. SCOT.

THE Editors of the *Archæologia Cambrensis* are very much indebted to Mrs. Glinn of The Steppes, Eigne, near Hereford, for kindly allowing the late Mr. Philip Ballard's beautiful drawings of Roman antiquities found in the neighbourhood of Stretton Grandison to be engraved by Mr. Worthington G. Smith, and thus affording the members of the Association an opportunity of judging of the great interest attaching to the discovery. Mr. Ballard's untimely death is fresh in the minds of most of us, and regret for his loss, and sympathy for his bereaved relatives, are mingled with feelings of satisfaction at the knowledge that the men by whom he was so cruelly murdered in his bed have received the just reward of their misdeeds, having been hanged at Hereford last March.

The late Mr. Ballard was engaged as Engineer on the construction of the Herefordshire and Gloucestershire Canal, and the objects engraved on the Plate opposite, consisting of a steelyard of Roman manufac-

ture, a piece of Samian ware, and a bronze spear-head, were discovered during the progress of that work, whilst excavating for the aqueduct over the river Frome, about three-quarters of a mile below Stretton Grandison Church, in the year 1842. The terra-cotta lamp, which is also Roman, was found quite accidentally by one of Mr. Ballard's nephews, when walking through a wood near the Roman camp to the east of Stretton Grandison Church. He was pulling up a fern out of a bank, and the lamp fell at his feet. On Mr. Ballard's drawing of the lamp it is stated to have been found in 1882.<sup>1</sup>

The interest of these discoveries is of a twofold nature, both on account of the intrinsic merit of the objects themselves as specimens of Roman workmanship, and for the indication they afford of a Roman settlement in this locality.

The process of the identification of a Roman road or settlement is one in which we are guided by four different kinds of evidence, namely, (1), historical, derived from the itineraries and references in classical authors ; (2), philological, depending on the names of the places ; (3), archæological, obtained from the examination of structures and objects ; and (4), engineering, where the straightness of the roads between certain points gives a clue.

“Two imperfect itineraries, giving us the names and distances from each other of the towns and stations on the principal military roads, have been preserved. The first is contained in the great *Itinerarium* of the Roman empire, which goes under the name of Antoninus, and is believed to have been compiled about A.D. 320. The other is contained in the work of Richard of Cirencester, and is supposed to have been copied by a monk of the fourteenth century from an older itinerary or map. They differ a little from each other ; but our faith in Richard's Itinerary is strengthened by the circumstance

<sup>1</sup> The information here given was courteously sent by Mrs. Glinn and Miss Fanny Ballard.

that nearly all the roads he gives, which are not in Antoninus, have been ascertained to exist. Traces of many Roman roads are found all over the country, not mentioned in these itineraries; and the names of a great number of towns found neither in Antoninus nor in Richard are given by an anonymous geographer of Ravenna, who wrote about the middle of the seventh century; but as he placed them in no regular order, it is very difficult now to identify their sites."<sup>1</sup>

The portions of the Itinerary of Antoninus relating to Wales, are the whole of the 11th, and parts of the 2nd, the 12th, the 13th, and the 14th. The number of miles between each station is given in the Itinerary, but so many errors are found to exist, probably resulting from careless copying, that the distances thus obtained are quite unreliable. A few Roman milestones have been discovered at different times in this country, but no two consecutive ones remain *in situ*, and consequently the length of the Roman mile is still a matter of doubt. It is known to have consisted of 1,000 paces (*mille passus*), and the average length (which, however, varies in different parts of the country) is about 4,834 English feet, or fourteen Roman miles go to thirteen English ones.

A great deal has been written about the Roman roads in Great Britain, but no attempt has yet been made to set on foot an archæological survey of the whole, taking into account all the various kinds of evidence of their existence which have been enumerated. Such a work for Wales would be well worthy of the attention of the Cambrian Archæological Association. Up to the present time the subject has been attacked in a most desultory fashion, there being an entire want of system in the methods of investigation employed. As a preliminary step, lists should be compiled of all the papers that have been written on Roman remains

<sup>1</sup> Thos. Wright's *The Celt, the Roman, and the Saxon*, p. 120. The Itinerary of Richard of Cirencester is now generally believed to be a forgery.

in Wales, and a complete catalogue made out of all objects that have been discovered at different times, and all structures now in existence, or those of which any record has been preserved. All the localities where Roman antiquities have been found might then be marked on the Ordnance Map, together with the roads and stations which have been identified. This would form a basis for future research.

Wales should be divided into districts, each of which should be allotted to one or more members of the Association who would undertake to examine all the Roman remains in it, and report upon them. A set of sheets of the Ordnance Map of Wales, embodying the results of an archæological survey such as the one suggested, would be of very great value, and would add far more to our knowledge than all the disjointed communications contained in the *Archæologia Cambrensis* since the commencement. The sheets of the Ordnance Map should be placed in a portfolio in the custody of some member of the Association, who would undertake to add any new discoveries; and corresponding to each sheet there should be a list of the localities where Roman remains exist, together with all particulars.

A good deal of useful work might be done at the annual summer Meetings by forming a survey party with the object of tracing some portion of a Roman road carefully throughout its whole length, or examining thoroughly some one or two stations. The fact is that the rushing about from church to church and from cromlech to cromlech, which takes place at the annual excursions, goes a very small way towards solving those archæological and historical problems for the investigation of which this Association was formed. We have now, as a body, been at work for forty years, and during that time, with perhaps the exception of the early inscribed stones, no single subject has been systematically treated as a whole, nor has any one locality been exhaustively surveyed so as to leave nothing to be gleaned hereafter.

The best paper on the Roman roads in Wales which I have come across is by the Rev. Prebendary Scarth, in the *Journal of the British Archæological Association*.<sup>1</sup> It is accompanied by a good map showing the Roman stations, with their ancient and modern names, and the course of the lines of communication between them. Other maps of a similar kind have been published previously by Horsley<sup>2</sup> and Sir R. Colt Hoare,<sup>3</sup> and in the *Arch. Camb.*, vol. vi, Ser. III, p. 186.

The only Roman roads with which we are at present concerned are those on the eastern border of the Principality, in Herefordshire and Shropshire; but in order to understand any portion of the Roman roads in Great Britain it is necessary to be acquainted with the general system which existed throughout the whole country. For this we must refer the reader to Thomas Wright's *The Celt, the Roman, and the Saxon*, the Rev. Prebendary Scarth's *Roman Britain*, Horsley's *Britannia Romana*, Dr. Guest's paper on the "Four Roman Ways" in the *Journal of the British Archæological Institute* (vol. xiv, p. 99), and Elton's *Origins of English History*.

The object with which the Roman military roads in Britain were constructed was firstly to establish lines of communication between the ports in Kent where troops and stores were landed, and secondly to connect the principal stations with each other, so that the forces might be easily concentrated at any given point. The three Roman ports in Kent were situated at Richborough (Rutupiæ), Dover (Portus Dubris), and Lymne (Portus Lemanus), all of which were connected by direct roads converging at Canterbury (Durovernum), and from thence to London there was a single line of road.

The chief stations on the borders of Wales, which enabled the Romans to control the whole country, were

<sup>1</sup> Vol. xxiv, p. 109, "The Roman Itinera connected with the Principality of Wales."

<sup>2</sup> *Britannia Romana*, p. 380.

<sup>3</sup> Giraldus Cambrensis, vol. i, Introduction, p. cxli.

Chester (Deva), the headquarters of the 20th Legion ; Wroxeter (Uriconium), an important city, commanding the upper part of the Severn Valley ; and Caerleon-on-Usk, the headquarters of the 2nd Legion. Chester and Wroxeter were connected with London, and therefore with the Kentish ports beyond, by Watling Street, which ran in a north-westerly direction across England, passing through St. Alban's (Verulamium) in Hertfordshire, Dunstable (Durocibrivæ) in Bedfordshire, Towcester (Lactodorum) and Lillebourne (Tripontium) in Northamptonshire ; crossing the Fosseway at High Cross (Venonæ), on the borders of Leicestershire ; then through Mancetter (Manduessedum), turning westward towards Wroxeter at Wall (Eteocetum), near Lichfield.

The chief strategical importance of Caerleon was due to its being the nearest point to London on the borders of South Wales. It was reached by the great western road through Hounslow and Staines (Pontes) in Middlesex, Silchester (Calleva) in Hampshire, Speen (Spinæ) in Berkshire, Marlborough in Wiltshire, Bath (Aquæ Solis) ; the passage (*trajectus*) across the Severn being made from Sea Mills (Ad Sabrinam), near Bristol, to Severn Side (Ad Trajectum) in Monmouthshire.

The passage over the Bristol Channel could be avoided by taking the road branching off at Speen, near Newbury, and going *via* Cirencester (Corinium) and Gloucester (Glevum).

Having now shown the means of communication existing between the stations on the borders of Wales and the Kentish ports, we will proceed to trace the road from Chester to Caerleon, which connected the stations together. This road ran the whole way along the border-line that separates the barren, mountainous districts of Wales and the fertile lowlands of Shropshire, Herefordshire, and Monmouthshire, so that troops could be easily concentrated at any point where it was necessary to drive back marauding bands of the warlike tribes of the Silures and the Ordovices into their

highland strongholds. The itinerary of the road along the border is thus given in Antoninus :—

“*Iter II.*—Deva (Chester); Bonio (Bangor is Coed), *m. p.* x; Mediolano, xx; Rutunio (Rowton), xii; Uriconio (Wroxeter), xi.

“*Iter XII.*—Bravinio (Leintwardine), *m. p.* xxvii; Magnis (Kenchester), xxiv; Gobannio (Abergavenny), xxii; Burrio (near Usk), xii; Iscæ Leg. II Augusta (Caerleon), ix.”

The road between Chester and Caerleon had branches into Wales from Chester to Caernarvon (Segontium), along the north coast; from Caerleon to St. David's (Menapia), along the south coast; and inland routes from Clawdd Coch (Mediolanum) to Caernarvon, *viâ* Tomen y Mur (Heriri Mons), and from Abergavenny into the mountainous districts. Sarn Helen also connected Tomen y Mur with Caermarthen (Muridunum); besides which there were, no doubt, numerous trackways of minor importance.

We will now follow out the course of the portion of the road from Chester to Caerleon on the Ordnance Map, to the scale of an inch to the mile, beginning at Wroxeter.

*Sheet 61, N. W.*—The Roman station of Uriconium will be found marked on the east bank of the Severn, five miles, in a straight line, south-east of Shrewsbury. The road runs in a south-westerly direction from Wroxeter, leaving Acton Burnell half a mile to the east. The first part of the road cannot be traced very clearly. It is still called Watling Street, although its course is entirely changed beyond Wroxeter. The same name is also given to the road which crosses the Tyne at Corbridge in Northumberland.

*Sheet 61, S. W.*—The road pursues its course in a tolerably straight line, south-west, towards Church Stretton, where it passes through a valley between lofty hills, and turns more to the south, going on past Craven Arms. The following place-names, indicative of the Roman origin of the road, occur along it,—All



Stretton, Church Stretton, Little Stretton, Stretford Bridge, and a track across the mountains, to the west of Church Stretton, is called the Portway. Large camps are marked at Caer Caradoc, two miles north-east of Church Stretton, and at Norton Camp, a mile east of Craven Arms. There are also several tumuli not far from the road.

*Sheet 55.*—The general direction of the road after it enters Herefordshire, three miles north of Leintwardine, is due south, although it makes a slight bend to the west in order to avoid the hilly ground between it and Ludlow. A mile south of Leintwardine (recently identified with Bravinium<sup>1</sup>), the road passes Brandon Camp. Beyond this it passes by Wigmore, and at Aymestry through the valley of the river Lugg, emerging into a flat country for some miles, then going between hills on each side, near Canon Pyon, and on past Burghill. The following place-names occur on this Sheet,—Street Court, Stretford, Coldharbour (a mile east of Stretford), and Portway, near Burghill. There are camps at Downton, Croft Ambrey, Ivington, Credenhill, and Sutton Walls.<sup>2</sup>

*Sheet 43.*—In this sheet the road reaches Kenches-ter, which has been identified with Magna Castra.<sup>3</sup> It lies five miles north-west of Hereford, and the camp is marked on the map between the church and the Railway Station, to the east side of the former. “This early and interesting station seems to have been in the form of an irregular hexagon, its area being raised above the level of the adjacent country, and was once surrounded by a wall, the foundations of which may be

<sup>1</sup> See papers by Dr. Bull, *Transactions of the Woolhope Naturalists' Field Club*, vol. for 1881-1882, p. 251; and by Mr. R. W. Banks in *Arch. Camb.*, vol. v, Ser. IV, p. 163.

<sup>2</sup> See *Woolhope Trans.*, 1881-82, pp. 184, 214, and 236, for plans of camps which are all British; also p. 182 for identification of the site of the last battle of Caractacus with Coxall Knoll, near Leintwardine, by the Rev. C. Burrough; and *Arch. Camb.*, vol. iii, New Series, p. 204.

<sup>3</sup> *Woolhope Trans.*, 1881-82, p. 241.



traced on four of the five sides which enclose the camp. Coins, personal ornaments, pottery, leaden pipes of Roman manufacture, scorixæ, mosaic work, and various objects of jet, bone, and metal, have been frequently found within the enclosure. Kenchester Church contains a font of Norman date, by some supposed to have been cut out of a Roman column."<sup>1</sup>

A plan of the camp, with the roads leading out of it to Weobly, Stretton, Sugwas Pool, and Monmouth, is given in J. Duncumb's *History and Antiquities of Herefordshire*, and the area enclosed within the walls is there stated to be twenty-one acres.

The road from Wroxeter to Kenchester must apparently have divided into two branches just beyond Canon Pyon, one going to Kenchester, and the other to Hereford. The branch leading to Kenchester must have been about four miles in length, passing somewhere near the camp on the top of the hill above Brinsop; but its course is not clearly defined on the Ordnance Map. The road from Wroxeter, after it leaves Kenchester, is called Stone Street, and crossing the Wye at Old Wear, goes in a south-west direction over Brampton Hill, past Abbey Dore,<sup>2</sup> to Abergavenny (Gobannium), on Sheet 42 of the Ordnance Map, to the inch-scale, where it enters the Valley of the Usk. The course chosen for the road in crossing over from the Valley of the Monow to that of the Usk follows the same line of country as the Railway from Hereford to Abergavenny, the object in both cases being to traverse the lowest pass between the hills. Beyond Abergavenny the road follows the Valley of the Usk by a rather circuitous route through Usk<sup>3</sup> (Burrium), on

<sup>1</sup> Murray's *Handbook for Gloucestershire, Worcestershire, and Herefordshire*, p. 310.

<sup>2</sup> About a mile south of this place, near Ewias Harold, the name King Street is marked on the Map.

<sup>3</sup> Three miles north of Usk, a "Cold Harbour" (*i.e.*, a deserted Roman building affording a cold welcome to the traveller) is marked on the Ordnance Map, Sheet 35, of the inch scale.

Sheet 35 of the Ordnance Map, to Caerleon (Isca Silurum), on Sheet 36. Both Abergavenny and Usk were connected with Gloucester (Glevum) by a road passing through Weston, near Ross (Ariconium), and dividing into two branches at Monmouth (Blestium), as specified in the 13th *iter* of Antoninus.

The roads we have been examining up to now are those to which we know from historical record that the Romans attached the greatest strategical importance; but there are many others whose existence can be proved by archæological discoveries made on or near their sites, by the place-names along the route, and by their straightness as compared with the ordinary British trackways and modern roads. Mr. Jas. Davies has already described the five principal Roman roads in Herefordshire in the *Archæologia Cambrensis*,<sup>1</sup> namely, (1), from Wroxeter to Abergavenny, as specified in the 12th *iter* of Antoninus; (2), Kenchester, *viâ* Stretton Grandison (Cicutio), to Worcester (*Wigonia*); (3), Kenchester to Weston, near Ross (Ariconium); (4), Brandon<sup>2</sup> to Stretton Grandison; (5), Weston to Gloucester, as specified in the 13th *iter* of Antoninus.

Those we are chiefly concerned with are the two which pass through Stretton Grandison, namely Nos. 2 and 4. The whole of road No. 2 will be found on Sheet 43 of the Ordnance Map. It proceeds in a tolerably straight line eastward through Holme, past Withington Railway Station, and by Yarkhill to Stretton Grandison, the whole distance being about twelve miles. The following Roman place-names occur on or near the road,—Stretton Sugwas, Duck Street (a mile and a half north of Withington Railway Station), Street Lane (near Yarkhill), and Stretton Grandison itself.

There appears to have been a Roman road, not mentioned in Mr. Davies' paper, which crossed the one just described at Holmer, and passing through Hereford

<sup>1</sup> Vol. iv, New Series, p. 320.

<sup>2</sup> Mr. Davies supposed Bravinium to be at Brandon instead of at Leintwardine.

went on south to Monmouth. My reason for believing this road to be Roman is partly on account of its straightness, and also because there is a Portway marked along its line, on the Ordnance Map, at a point three miles south of Hereford. The road in question was a continuation of the one from Wroxeter, called Watling Street; and another Portway is marked along its line, three miles north of Hereford. (See Ordnance Map, Sheet 55.)

Mr. Davies' road, No. 3, from Kenchester to Weston, near Ross, branches out from the road between Kenchester and Stretton Grandison, near Withington Station, going southward along the east side of the valley of the Wye, and past Fownhope and Crow Hill to Weston. It is along the continuation of this road, northward from Withington Railway Station, that the name Duck Street occurs.

Road No. 4, from Stretton Grandison to Brandon, near Leintwardine, can be traced on Sheet 55 of the Ordnance Map. It goes in a north-west direction as far as England's Gate, and thence nearly north, and parallel with the Hereford and Shrewsbury Railway, passing Leominster about two miles to the west. The name Stretford occurs along the line of the road not far from Leominster.

The portion of road, No. 2, between Kenchester and Worcester, beyond Stretton Grandison, is also on Sheet 55 of the Ordnance Map. It goes in a north-east direction past Castle Froome, and over the northern end of the Malvern Hills into Worcestershire.

The road from Stretton Grandison, south-east to Newent, is quite straight enough to be Roman, although it is not mentioned as being so by Mr. Davies. The name Cold Arbour is marked close to this road, a mile north of Newent.

Stretton Grandison contains in its double name much of its early history. It marks an English settlement on a Roman road, and commemorates the great Burgundian family which possessed it in feudal times.

William de Grandison acquired property in Herefordshire before the end of the thirteenth century.<sup>1</sup> The manor now belongs to the Rev. Prebendary William Poole, who has very courteously furnished me with much valuable information about the Roman roads of Herefordshire, through Mr. R. W. Banks, our Treasurer. The name Cicutio, which has been identified with Stretton Grandison, is not mentioned in the Itinerary of Antoninus, but occurs in the list of Roman towns given by the anonymous geographer of Ravenna, who wrote in the seventh century.<sup>2</sup> The Roman camp at Stretton Grandison is not marked on the Ordnance Map; but the point where the aqueduct of the Hereford and Gloucester Canal crosses the river Froome, three-quarters of a mile south of Stretton Grandison Church, can be clearly seen.

Having now fully made out the connection between the general system of Roman roads in Britain, and those passing through Stretton Grandison, we have to consider the antiquities found there.

The Roman lamp is of terra-cotta, of the usual form, with a shallow, circular saucer to hold the oil, and a projecting spout for the wick. The medallion with which the oil-cup is covered over is decorated with a bas-relief representing a boy standing with his legs apart, and a dog jumping up against him. Somewhat similar figure-subjects occur upon a lamp in the Guildhall Museum, and upon one illustrated in G. P. Bellori's *Le Antiche Lucerne Sepulcrali Figurate* (Roma, 1704).

The steelyard is imperfect, as the handle for suspension, and the four chains for attaching the scale-pan, are wanting. Complete specimens are very seldom found in this country. In the British Museum there is a Roman steelyard with the weight and all the hooks,

<sup>1</sup> Robinson's *Mansions of Herefordshire*.

<sup>2</sup> This list is given in Thomas Wright's *The Celt, the Roman, and the Saxon*, p. 463. The original MSS. are in the Libraries of the Vatican and in Paris.

but without the scale-pan. It was discovered at Kingholm, in Gloucestershire, and belonged formerly to the Rev. Samuel Lysons, the great antiquary. It is engraved in the *Archæologia*, vol. x, Pl. 13. Another nearly perfect Roman steelyard, dug up in Mr. D. Cooper's grounds at Bainesse, Catterick, Yorkshire, is described in a paper by the Rev. R. E. Hooppell, LL.D., in the *Journal of the British Archæological Association*, vol. xliii, p. 238.

Roman Lamp found at Stretton Grandison, Herefordshire.

We can supply the missing portions of the Stretton Grandison steelyard by comparing it with an extremely interesting one, in perfect condition, from Pompeii,<sup>1</sup>

<sup>1</sup> See the Right Rev. Bishop Edward Trollope's *Illustrations of Ancient Art selected from Objects discovered at Pompeii and Herculæum*, Plate xliv, fig. 9; and *Penny Encyclopædia*, article, "Steelyard".

bearing the following inscription, fixing its date at A.D. 77,—

IMP . VESP . AVG IIX  
T . IMP . AVG . F . VI . C  
EXACTA IM CAPITO

(In the eighth consulate of the Emperor Vespasian Augustus, and in the sixth of the Emperor Titus, son of Augustus. Proved in the Capitol.)

There are three kinds of weighing machines made on the lever principle, with a horizontal beam:<sup>1</sup> (1), the equal-armed balance, in which the leverage round the fulcrum is constant, and the weight varied by adding to its mass; (2), the ordinary steelyard, sometimes called the “Roman”, in which the weight is constant, and the leverage raised by moving it along the beam of the scales; and (3), another less common sort of steelyard, known as the “Danish”, in which the weight is constant in amount, and fixed at the end of the beam of the scales, the leverage being raised by altering the point of suspension.

The most common weighing machines amongst the Romans were of the first two kinds, the balance (*libra*) and the steelyard (*statera*), and I am not aware that the third kind was used by them at all.<sup>2</sup> The Roman equal-armed balance was just like the modern one, except that sometimes one side of the beam was marked with divisions, and provided with a sliding weight, thus combining the principle of the equal-armed balance

<sup>1</sup> There is another sort of weighing machine on the lever principle, in which the leverage is varied by inclining the beam at different angles.

<sup>2</sup> This class of weighing machine is used at the present day in Norway, Shetland, and Persia, being made of wood, and suspended by a looped cord. Its defect is that when the beam is inclined, the suspending loop is apt to slip and vitiate the result of the weighing operation. See Olaus Magnus, *Historia de Gentibus Septentrionalibus* (Romæ, 1555), p. 468; *Oppressions of the Sixteenth Century in the Islands of Orkney and Zetland*, p. 145; and Dr. Hibbert's *Shetland*.

with that of the steelyard. Some of the Roman equal-armed balances found in London, and preserved in the Guildhall Museum, are ingeniously hinged on each side of the suspending hook, so as to fold up, probably to fit into a case for carrying about on the person.

The usual type of Roman steelyard consists of the following parts:—the handle or hook for suspension (*ansa*), the beam (*jugum*), the sliding weight (*æquipondium*), the scale-pan (*lanx*), with its chains for attaching it to the beam; and a hook on the beam for weighing objects hung to it, instead of being placed in the scale-pan. The beam is a rod of metal with a knob at one end to prevent the movable weight from slipping off, and three loops cast in one piece with it; the first at the opposite end to the knob, for the hook by which the scale-pan is hung; the second on the lower side of the beam, for the hook, to weigh objects suspended instead of put into the scale-pan; and the third on the upper side of the beam, for the handle to be fixed to. The longer arm of the beam between the handle and the end with the knob is marked with a scale<sup>1</sup> to give the weight by measuring its distance from the fulcrum. The handle, which is missing in the Stretton Grandison steelyard, consists of a short chain with a hook at the top for holding it in the hand or hanging it up by. The scale-pan has four loops and rings, to each of which chains are fastened, which can be brought together between the pan and the beam by means of a tightening ring. At the top of this chain is a ring which can be passed over the double hook (marked A on the Plate). The weight is hung to the beam by a chain of two links. The weight belonging to the Stretton Grandison steelyard is nearly spherical, but generally it is made in the shape of a bust of some classical god or goddess.

<sup>1</sup> There are often two or three scales, as on the specimen found near Catterick, so that the same weight could be used for objects either put into the scale-pan or suspended by one of the hooks.

The Romans set an example, which might well be followed in the present day, of paying no small amount of attention to the artistic appearance of objects in every-day use. There is no reason why the modern English weights should be so extremely ugly. In mediæval times weights were ornamented with heraldic shields, and the Burmese make their weights in the form of a conventionalised animal. A Greek weight in the British Museum has an owl stamped in relief upon it, and some highly ornamented Scandinavian weights were discovered, with a balance, in a Viking's grave near Kiloran Bay, in the Isle of Colonsay, Scotland.

The piece of Samian ware found at Stretton Grandison has the representation of a wild boar upon it, probably forming part of a hunting scene. The appearance of the spear is clearly shown in the engraving.

The whole of the objects are drawn to one-half their natural size, so that it is unnecessary to give the dimensions.

Since writing the above, Mr. R. W. Banks has called my attention to the volume of the *Transactions of the Woolhope Naturalists' Field Club for 1881-82*, which has only just been published, containing a very valuable paper by Dr. Bull on "Credenhill Camp, Magna Castra, and the Roman Stations and Towns in Herefordshire." The following description of Stretton Grandison is given in the paper:—

"CICUTIO OR CIRCUITIO.—This Roman station is not mentioned either by Ptolemy or Antonine. It is named, however, with five others, by the anonymous geographer of Ravenna, in his *Chorography*, as existing between Caerleon and Magna. Baxter, in his *Glossarium Antiquitatum Britannicarum*, placed it at Stretton Grandison, and it appears here on all the old maps. The Roman road from Magna enters that from Bravinium and Blackwardine at a right angle, and tradition assigns its place in the south-west corner, near the junction of the roads. Its exact site was not known, however, until it was accidentally discovered by Messrs. Stephen and Philip Ballard in 1842, when making the Ledbury and Hereford Canal. On the banks of the river Frome, in a flat meadow called 'Budbury', about half a mile from the Camp on the hill, it was necessary to dig a



square hole, 60 feet by 40 feet, and 12 feet deep, in order to lay the foundation for the aqueduct to carry the canal over the river. The excavation was made in the open meadow; and the large arch forming the aqueduct was first built, and the river, slightly diverted from its channel, was turned through it. Towards the bottom of the excavation black soil was met with, containing a large number of bones of sheep and cattle and horses, particularly blade-bones. On examining more closely, a pair of Roman weight-scales (which would be the modern steelyards only they are made of copper) were found with the weight attached; a Roman coin of small brass; a couple of gold bracelets, one made of coiled gold wire, and the other a flat gold band with light scrollwork upon it, each fastened with simple hooks; fragments of Samian ware with animals embossed in relief; and many pieces of coarse pottery. A round ball of stone, 2 inches in diameter, like a small cannon-ball, was also found. Budbury Meadow, at the present time, is extremely liable to be flooded by the muddy waters of the river Frome. It is below the Camp, and to the west of it, near Canon Frome Canal Wharf.

"The Camp on the hill is very extensive, and were it not for the trees upon it would command a wide view of the surrounding district. It does not at this time (1882) present any regular lines of fortification, and the 'Square Camp' spoken of by most writers is no longer apparent. On the south side a long artificial escarpment leads up toward the Camp, and near the top of the hill a deep fosse takes its place. There are also signs of a ditch near the northern end of the Camp, and scattered all about it are a number of rough single stones that do not seem to belong naturally to the situation. Its surface is covered with timber, and a clump of Scotch fir-trees growing on a mound at the highest and most prominent part of the hill very possibly marks out the signal-station of its Roman occupants.

"On the south side of the hill, in the wood near the top, is a large hollow space, from which very possibly the earth was taken to form the present road on the escarpment just mentioned. On the side of this hollow Mr. Herbert Ballard, when digging ferns among the underwood, in 1878, discovered a very curious Roman lamp at a few inches below the surface."

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## NOTES TO THE ACCOUNT OF CWMHIR ABBEY, RADNORSHIRE.

BY R. W. BANKS.

A FULL account of the history of the Cistercian Monastery of Cwmhir, and of the remains of its ruined Abbey Church, has been given by the late Rev. W. Jenkin Rees in the fourth volume of the *Archæologia Cambrensis*; it will, therefore, be necessary to give now such an outline only of its history as will serve to render the following notes on the same subject intelligible.

The Abbey of Cwmhir was founded by Cadwallon ap Madoc, the owner of Cantred Maelienydd, in which it was situate, about the year 1143, and was subsequently endowed with large possessions by his son Howel and his grandson Meredith ap Maelgon; also by Roger Mortimer, who in the reign of King John dispossessed the previous owners of Maelienydd;<sup>1</sup> and by Einion Clyd, the founder's brother, and owner of the adjoining Cantred Elvael.

The only record of these donations is contained in charters, 16 John, 27 Dec., Charter Rolls, p. 205; and 16 Henry III, June 1st. None of the grants to the Abbey have been preserved. From Meredith ap Maelgon the Abbey derived the manor of Gollon, and lands in the parishes of Llanbadarn Vynydd, Llanano, and Llandewy Ystradenny, with "common of pasture over the whole of Maelienydd and Kerry"; from Roger Mortimer, the manor of Dolelven, in the parish of St. Harmon, adjoining the territory of the monks of Strata Florida and the county of Montgomery, with common of pasture in Worthen, situate in the counties of Montgomery and Salop.

These grants received a further confirmation from

<sup>1</sup> *Mon. Anglic.*, tome ii, p. 221.

the *Inspeximus* Charter, 11 Edward II (Patent Rolls, m. 5), which in addition confirmed to the Abbey of Cwmhir the donation which Gwenwynwyn, son of Owen Cyfeiliog, made to the monks of the land called Cwmbuga, with its appurtenances, and Kellmeignan with its appurtenances, and "common of pasture everywhere through Arwstli and Cyfeiliog", and the lands of Garthkewyt and Eskir y maen and Eskir y vedw with all their appurtenances. This additional donation gave rise to a dispute between the Abbey of Cwmhir and the adjoining Abbey of Ystrad Marchell, which will be presently referred to.

The greater part of the land so given by Gwenwynwyn is in the parish of Llangurig, then part of Cantred Arwstly, and in the south-western portion of the county of Montgomery. Esgair y maen appears in the Ordnance Survey to be on the south side of Plinlimmon, not far from Blaen Gwy; Mynachlog, on the river Bidno, which runs into the Wye near Glan Gwy, was probably part of the same donation. The source of Afon Buga is near the summit of Plinlimmon, whence it flows eastward past Cwmbiga into Afon Clywedog, which joins the Severn at Llanidloes.

The natural features of the district are well described in the parochial account of Llangurig as mountainous, and almost covered by some of the numerous offshoots of Plinlimmon, which form a number of high, moorland tracts intersected by numerous nants, or narrow ravines, down which the mountain-torrents flow. The slopes, and in some instances the summits, of these elevated tracts are dotted with numbers of small farms, whose occupants maintain a laborious but cheerful struggle to extort a subsistence by the cultivation of the soil, or more commonly by attending to extensive sheepwalks, affording pasture to sheep of a hardy kind, and hill-ponies which during the winter months are removed from the higher and more exposed hills to the farms in the valleys and low grounds.<sup>1</sup>

<sup>1</sup> *History of Llangurig*, by E. Hamer and Howel W. Lloyd.

A very secluded site was chosen for the erection of the monastic house of Cwmhir, at the foot of mountains sheltering it on all sides save the south, by the side of Clywedog brook, which finds its way by a tortuous course into the river Eithon. There is no account or tradition who its builder was. Judging from its remains, the Abbey Church appears to have been a work of the thirteenth century: and its ruins justify the remark of Leland in his *Itinerary*, that no church in Wales "is seen of such length, as the foundation of walls there begun doth show; but the third part of the work was never finished". The nave alone was completed; part of the transept-walls were begun, but were left unfinished.

About the year 1170 a Cistercian monastery was founded by Owen Cyfeiliog near Welshpool. Its monastic body appear to have come from the Abbey of Albadomus, or Whitland. It was known first as the Abbey of Pola, and afterwards as Strata Marcella, or Ystrad Marchell, the names of the parish and commot in which it was situate. Its site is traceable by the raised turf in a field on the left bank of the river Severn, about two miles and a half east of Welshpool; but no ruins remain.

Owen ap Griffith, or Cyfeiliog, so named from the commot which formed the south-western portion of Montgomeryshire, was Prince of Upper Powys. His residence was at Tafolwern, of which a moated mound near Llanbrynmair is the traditionary site. On his death, in 1197, he was succeeded by his son Gwenwynwyn, who made several grants to the Monastery, which were confirmed by King John in the first year of his reign.

*Inspeximus* charters of Edward II and Henry VI contain the only record of the original charter, but fortunately a long series of subsequent charters have been preserved at Wynnstay: translations of these charters have appeared in the fourth volume of the *Montgomeryshire Collections*, as part of the able and exhaustive

account of the Abbey by Mr. Morris Charles Jones. For the present purpose it will be necessary to refer to the contents of those charters only which affect or interfere with the donation of Gwenwynwyn to Abbey Cwmhir.

In 1201 Gwenwynwyn confirmed his previous grants to the Abbey of Ystrad Marchell, and, in fact, gave the whole of the commot of Cyfeiliog, describing its boundaries by the mention of each river from its source to its *aber*, including in the description “Aber Kamddwr Kyveiliog usque ad ejus ortum et inde per Einiawn usque ad ejus aber et inde per Dyfi usque ad Aberdulas”. As Einiawn will be presently referred to, it may be well to mention now that its source is on Plynllymmon, and that it flows into the Dovey near Eglwys Fach, in Cardiganshire. As rivers served to define the boundary, we may infer that the greater part of the territory was uninclosed.

The original of Gwenwynwyn's confirmation-charter, with a seal attached, is at Wynnstay. It concludes with a clause which is wanting in the charter as set out in Pennant's *Tours in Wales*, vol. iii, p. 458, and in vol. iv, N. S., *Arch. Camb.*, p. 205. The omitted clause, according to the translation in the *Montgomeryshire Collections*, is as follows:—“All these pastures I, the aforesaid Wenwynwyn, have given to the said monks, under the aforesaid boundaries, as well in wood as in plain, and in all easements, freely and quietly, well and peacefully, without any exaction or secular custom, to possess in perpetual right, so that no other monks shall have in the aforesaid pastures any proprietorship as of commonage within the aforesaid boundaries, except the monks of Cwmhir, to whom, by the petition of the monks of Strat Marchell, I have granted the pastures between Corf and Einiawn; and except the monks of Kymmer, to whom I have granted, with the consent of the monks of Strat Marchell, Lloidiarth and Cwmkeili, on the other side of the river.”

This charter is not included in the *Inspeximus* charters. In 1215 Gwenwynwyn entered into an alliance

with King John, and was dispossessed of his territory by Prince Llewelyn ap Iorwerth, who placed his son Griffith over Powys.

Differences arose between the monks of Cwmhir and Ystrad Marchell as to their respective rights of pasturage on the territory comprised in Gwenwynwyn's donations. The dispute was referred to the determination of a general Chapter of the Cistercians in 1225, and decided; but the Chapter soon afterwards revoked its decision, and in the following year issued a mandate to the abbots of the monastic houses of Whitland, Dore, and Caerleon, to inquire into and settle the matter in dispute.

With a view to support their contention, the monks of Ystrad Marchell obtained, in 1226, from Griffith ap Llewelyn a charter in which the following clause occurs: "In like manner I have given to the aforesaid monks all that land which is between Korth (Corf) and Einiawn, so that no other monks shall have in that any use, or commonage, or proprietorship, except the monks of Strat Marchell; but all the aforesaid boundaries and donations which relate to Keveylioc I have given them, as better witnesseth the charter of our Lord Wenwynwyn."

The strife was ultimately ended by a compromise, to which the arbitrators, with the assent of the Abbots of both houses, gave their sanction, at Radnor, in the month of July 1226. The terms of the compromise were recorded by a deed to which the seals of the Sub-Prior of Dore and of the Abbots of Caerleon, Pool, Strata Florida, and Valle Crucis, were annexed, and were, that the whole of the monks' land in the midst between Wych<sup>1</sup> and Buga, from the moor upwards, which is above Perveth Mynyth,<sup>2</sup> be divided through the middle in a straight line in length as far as it extends, whether to Plinlimmon or any other place, so

<sup>1</sup> Or it may be read "Wyth", but not "Luyth", as in the translation, and probably represents "Gwy".

<sup>2</sup> In the translation this is printed "Broet menith".

that it may be halved between the two houses ; the half which is towards Luyth<sup>1</sup> to remain to Pool ; the house of Cwmhir having from that half all the land of Cwmbuga and Blaengwy in their bounds, and between Corf and Einiawn that part which belongs to the county of Cardigan ; and the house of Pool having the land which belongs to Cyfeiliog. The land which the monks of Pool and Cwmhir then enjoyed in turn (“ ab invicem”<sup>2</sup>) to so remain for ever, without contention.

From this it appears that there were lands which each house held in its turn, for a certain period, in severalty. The deed, which is evidently a duplicate of the deed at Wynnstay, translated and printed in the *Montgomeryshire Collections*, is indented, and reads as follows :

“ Omnibus Christi fidelibus ad quos presens scriptum pervenerit H. de Albadomo A. de Dora et K. de Kayrlyon dicti abbates eternam [in] domino salutem mandatum Capituli generalis in hec verba suscepimus. Frater G. dictus abbas Cisterciensis totiusque conventus abbatium Capituli generalis Venerabilibus in Christo H. de Albadomo A. de Dora et K. de Kayrlyon abbatibus eternam in domino salutem Quia compositio cause anno predicto a nobis vobis commisse inter abbatem et Conventum de Cumhyr ex una parte et abbatem et conventum de Pola ex altera hoc anno secundum arrestaciones quos misistis habito diligenti consilio est revocata auctoritate generalis Capituli distincte percipientes vobis mandamus quatenus omnia que in dicta compositione continentur ea non obstante reducantur in eum statum quo erat die quo ipsa compositio dicitur esse facta Ipsam vero compositionem ad cantelam dedimus uni vestrorum abbati scilicet Albedomi ut omnia in pristinum statum reducantur Volumus etiam de equitate ut xxv libre reddantur abbati et conventui de Pola ab abbate et conventu de Cumhyr dantes vobis plenariam potestatem ut predictos compellatis predicta servare sique aliquis parcium brachium seculare adierit quam aliam partem quominus gaudeat possessionibus sibi adjudicatis gravissime ordinis auctoritate puniatur et si sic hoc respuerit nuncietis sequenti Capitulo generali Actum anno gracie MCCXXVI

<sup>1</sup> Afon Llwyd, which runs almost a parallel course with Afon Buga, and falls into Clywedog, to the north of Buga.

<sup>2</sup> The effect of these two words is overlooked in the translation.



Hujus gratia auctoritatis mandati in dicta causa precedentes post varias altercationes per compromissionem in arbitros tandem lis sopita est sub hac forma G. abbas de Pola ex consensu conventus sui et A. abbas de Cumhyr ex assensu conventus sui comparentes associatis suis de senioribus et consiliariis domorum suarum circiter quinquaginta personis compromiserunt et nos H. de Albadomo et K. de Kayrlyon eidem cause abbates executores P. etiam abbates de Strat Flur S. et A. de Dora et de Kayrlyon subprios quod starent nostro arbitrio supra dictis terris et omnibus aliis quos in presencia possident tam illi de Pola quam illi de Cumhyr sub pena centum marcarum solvenda alteri ab illa parte que resilit retro Factum est autem hoc arbitrium anno gracie MCCXXVII Idibus Iulii apud Radenor in hac forma Videlicet quod tota terra que monachorum est medio inter Wych et Buga a mora sursum que est supra Perveth Menyth in directum per medium dividatur in longum quamdiu duravit sive usque Pemplumon sive usque ad quemlibet alium locum ut dimidietur inter duos domos et illa medietas que est versus Luyth remaneat illis de Pola et ab illa medietate totam terram de Cumbuga et Blangwy in terminis suis habeant illi de Cumhyr Inter Corw autem et Eniaun illam partem que pertinet ad Credig<sup>1</sup> habeant illi de Cumhyr et illam partem que pertinet ad Keveyllauch habeant illi de Pola De xxii<sup>o</sup> et i libris quondam receptis pro Cumbuga et modo per generale Capitulum domui de Pola duas partes habeant monachi de Pola et terciam partem monachi de Cumhyr Preterea de terra que in presencia tam a monachis de Pola quam a monachis de Cumhyr possidentur ab invicem in perpetuum sine calumpnia permanebunt et omnia septa et munimenta huic arbitrio adversan pro nichilo habeantur Quicumque vero monachi vel conversi hanc formam pacis infirmare contenderint a domibus propriis usque in remotos domos extra Walliam emittantur nunquam reversuri non per generale Capitulum et quicumque celaverit aliquid instrumentum huic compositioni prodesse potuerit vel retinuerit de cetero non ex consensu patris abbatis excommunicetur Hanc autem compositionis formam in Capitulis utriusque domus legi fecimus cui non sit contradictum Etiam ut ista compositio rata et inconcussa permaneat in perpetuum dicti arbitri et G. de Pola et A. de Cumhyr et ( ) de Valle Crucis abbates una nobiscum presenti scripto de consensu utriusque conventus sigilla sua apposuerunt Hiis testibus Kenweryc de Kayrlyon Hoytlec de Alba Domo et Dolphino de Stratflur Ricardo de Bruera et Nicola de Buildwas monachis Caducano filio Itael de Stratflur David de Ab.”

<sup>1</sup> “Ceredig”, Cardigan.



The wax seals are worn away, but the slips of parchment to which they were affixed remain. On the first slip is written, in a minute hand, "Subprioris de Dora"; on the second, "de Kayrlion"; on the third, "de Pola"; on the fourth, "de Stratflur"; and on the fifth, "de Valle Crucis".

The division thus made of the territory in dispute confirms the view that it was open and unenclosed moorland, of which the monks alone had sufficient means to avail themselves for the pasturage of a few sheep or cattle during the summer months, under the care of a shepherd occupying a small hut or *hafod* on the mountain, or a grange in the valley.

The *Ecclesiastical Taxation* of Pope Nicholas (1291 A.D.) throws a dim light on the efforts of these Welsh monastic houses to avail themselves of the natural productions of the soil, and become the pioneers of cultivation in a wild, elevated, and thinly populated country which had no advantages of soil or climate. Under the head of "Fructus", or "Exitus Animalium", we obtain an account of the live stock which each monastic house was supposed to possess in the archdeaconries of Cardigan and Carmarthen. The sheep and cattle are stated to be "salva custodia", which leads to the inference that they were under the care of a shepherd, and not in the hands of a tenant.

The live stock of Abbey Cwmhir is small in comparison with that of the Abbeys of Strata Florida and Whitland. It consisted of 128 cows, 300 sheep, and 26 mares (probably ponies), valued in all at £13 4s. In Cardiganshire, Cwmhir had, in addition, the grange of Nantyrariant, and two carucates of uncultivated land, with a mill, valued at 13s. 8d.; and in the diocese of Bangor, the grange of Cwmbuga and Estermeyn,<sup>1</sup> two carucates of land, with other advantages valued at £1. The mention of carucates or ploughlands suggests that cultivation of portions of the hill-sides and favourable parts of the valleys had commenced. The extent of a

<sup>1</sup> Esgair y maen.

carucate varied with the district, and depended on the estimate of what a man might reasonably plough during the proper season, allowance being made for the situation of the land, and whether the soil was heavy or light.

Scanty as are the written records of cultivation, the hill-sides in Wales afford, as in Scotland, evidence of early cultivation of the only crops, rye and oats, which ripen on the higher hills, in traces on the turf of ancient enclosures with plough-marks, and of sites of huts.<sup>1</sup> Such traces are frequent on the uninclosed hills in Radnorshire, especially on those which adjoined, or were near, the possessions of Cwmhir; as in Scotland, we there meet with, on the hill-sides above the enclosed land, "little rings of mouldered wall or of turfy ridges, sometimes circular, sometimes oblong, always very small, and generally placed in groups, suggesting rather the huts of a temporary encampment than permanent buildings",<sup>2</sup> on spots where the ground is dry and sheltered, with traces more or less distinct of a few enclosures adjoining, covered with turf apparently as old as that of the surrounding hill.

That such a practice prevailed in the manor of Gollon, we learn from a prohibition "for any stranger to erect any cottage or summer-house within its precincts, nor to herd or settle cattle in any part of the lordship", contained in an old survey of the manor, to which reference will be again made.

Another subject for remark is the evidence which the charters to Cwmhir and Ystrad Marchell afford that the owner of a cantred or lordship was sole owner of the uninclosed land within it, and exercised the right to grant rights of pasturage over all or any part of it,—a right which the law recognised as common in

<sup>1</sup> A very interesting short paper on this subject was read by Mr. Dyke (who is well acquainted with the hills in Radnorshire) at Ludlow during the Church Stretton Meeting. (*Arch. Camb.*, 4th Ser., vol. xii, p. 354.)

<sup>2</sup> *Scotland as it Was and as it Is*, pp. 197-99.

gross, exercisable only by an ecclesiastical or lay corporation, but not to the prejudice of the lord's rights, nor to the exclusion of the commoners who by grant or usage were entitled to depasture on the common lands the estimated number of cattle which could be maintained during the winter on their ancient tenement. That such was the usage appears by an explanation in Roger Mortimer's confirmation (A.D. 1314) of his father's grant to the men of Maelienydd, that it should not be lawful for the Convent of Cwmhir to overstock the pasturage, but that it should leave a sufficiency of open common and pasturage for the lord's beasts in his Forest.

It is probable that in the early part of the thirteenth century the monks may have had almost the sole enjoyment of the pasturage on the mountains of Arwstli, Cefeiliog, Maelienydd, and Kerry, as almost the only possessors of flocks and capital. We have seen that Meredith ap Maelgon granted to the monks of Cwmhir common of pasture over the whole of the wide district of Maelienydd and Kerry, that Gwenwynwyn granted to Cwmhir rights of pasturage everywhere in Arwstli and Cyfeiliog, and Roger Mortimer a right of common in Worthen. Another instance of a like grant is that made in 1214 by Thomas de Fresne,<sup>1</sup> who held under the Mortimers the lordship of Prestmede (now Presteign), to the Abbey and canons of Wigmore, of pasturage over the whole of his manor, except lands that were sown, and meadows.

After the Dissolution, the possessions of Cwmhir passed into various hands, but the presentments made by the jury at the courts held for the manor of Gollon and lordship of Cwmhir served to keep alive traditions as to the monks' rights and possessions. We may, therefore, well conclude with a selection of the presentments which throw a light on this subject:—

<sup>1</sup> "Cum libera communa et cum libera pastura per totum nostrum de Prestmede in excepcione absque manifesto detrimento satorum et pratorum."—*Arch. Camb.*, vol. xiii, 4th Series, p. 140.

"Also observe that the place called Llechelwihan, being a common where the Abbot had his sheep kept, and a sheepcot standing thereon, the walls being of stone, and ruined, it may appear that it was a large building, because it doth appear thereby that it hath seven doors, and lieth within the parish of Llanvihan-gel Cefnlllys, in the county of Radnor.

"And further alloweth to the tenants near common of pasture throughout all Melenith and Warteignon."

After some imperfect guesses as to the foundation of the Abbey, a further presentment proceeds as follows: "We suppose these lands hereinafter following were also given at the foundation, viz., Cliro Grange, which is now in the lord's possession; Brilley Grange; Mon-aughty Grange, in the parish of Blethvah; Mon-aughty Poeth Grange, in the parish of Knighton; Gwernwoge Grange, in the parish of Kerry, in the county of Montgomery; Hopton Grange, in the said county; and Cwmbige Grange in the same county; all these (Cliro Grange excepted) not now belonging to the Abbey or lordship."<sup>1</sup>

A few original documents, being all that relate to Cwmhir, in *Liber Niger de Wigmore* are added.

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The Abbot and Convent of Cwmhir quit-claim in the lands of Karwyton and Bryncroys to Ralph Mortimer and Gladys his wife. Date between 1227 and 1246:

*Harleian MS. 1240, Liber Niger de Wigmore.*

"WARTHREYNOUN & MELENYTH.

"viij. Lescrit par quele labbe et Couent de Comhire ont relese a Rauf de Mortemer les terres de Karwyton et Bryncrois.

"Omnibus Christi fidelibus ad quos presens carta pervenerit Abbas et Conventus de Kumyr' salutem in Domino. Noverit

<sup>1</sup> From copy of the original Court Roll of a survey, and the presentments made at a court leet and court baron of Sir William Fowler, Bart., on 17th Oct. 1760, in the manuscript collections of the late Mr. Percival Lewis of Downton, apparently incorporating an older roll, in 1625, before Thomas Worswick, steward.

vniversitas vestra nos de communi assensu et consensu nostro et Capituli nostri de Kumyr' totum ius et clameum si quod habuimus vel habere potuimus in terris de Karwyton' et Bryncroys cum omnibus pertinenciis earundem omnino quiete clamasse Domino Radulfo de Mortuo Mari et Gladuse vxori sue et heredibus eorum pro nobis et successoribus nostris imperpetuum. Ita quod nos vel successores nostri nichil iuris vel clamei in predictis terris cum pertinenciis decetero exigemus vel exigere poterimus Et vt hec nostra quieta clamacio perpetue firmitatis robur optineat quia non est moris ordinis nostri quod sigillum habeamus commune nisi sigillum Abbatis de communi assensu nostro huic presenti carte sigillum Abbatis appositum est Hiis testibus Briano de Brompton' . Johanne de Lyngayn' . Henrico de Mortuo Mari . Philippo de Mortuo Mari . Radulfo Arac' . Philippo le Brett . Philippo filio Luce . Meredud Vahan . Henrico filio Philippo Worgano Du . et multis aliis."

Philip Abbot of Cwmhir and the Convent grant to Roger Mortimer, son of Ralph Mortimer, the right to enclose with hedges, for the hunting of animals of the chase, in the Convent's wood of Cwmhir, and to have wood for the purpose. Date between 1246 and 1282 :

"ix. La chartre par quele labbe et Couent de Comhir ont grantez a Roger de Mortemer de faire hayes pur lour bois de Comhir pur son sauuagyn etc.

"Vniuersis Christi fidelibus ad quorum noticiam presens scriptum pervenerit Philippus dictus Abbas de Cumhyr' et eiusdem loci Conuentus salutem in Domino eternam Noveritis nos concessisse dilecto Domino nostro Rogero de Mortuo Mari filio Radulfi de Mortuo Mari et heredibus suis pro nobis et successoribus suis quod licite possent per boscum nostrum de Cumhyr facere hayas suas ad deductum suum circa venacionem melius habendum Et quod habeant materiam de bosco nostro ad predictas hayas tantum faciendas Ita tamen quod non impediamur ab aliquo commodo in predicto bosco nostro ad omnes vsus qualescumque voluerimus faciendum In cuius rei testimonium huic scripto sigillum nostrum apposuimus Hiis testibus. Thoma Corbet . Briano de Brompton . Henrico de Mortuo Mari . Johanne de Lyngeyne . Henrico de Wulhaumtone . Howelo filio Meurici . Waltero Hakelutel . Ricardo Suyftt . et Willelmo fratre . suo clericis et aliis."

Roger Mortimer refers to the grant of his father, Edmund Mortimer, to his men of Melenith ; in parti-

cular to a clause that if any one of them had woodbote or pasturage in the land of the Convent of Cwmhir, by grant of the Abbot and Convent, he might peaceably enjoy the same privilege; and then confirms his father's grant, with a proviso that it should not be lawful for the Abbot and Convent to sell or give wood, nor overstock the pasturage so that there should not remain for the beasts of Mortimer's forest a sufficiency of open ground and pasturage.

“ .x. La chartre par quele Roger de Mortemer ad confirme la chartre quele Monsire Esmon de Mortemer fist as tenanz de Meleneth dauoir bois ou pasture du grant labbe et Couent de Comhir issint que nul preiudice soit al sauagyn le dit Sieur illeoges.

“ Rogerus de Mortuo Mari Dominus de Wygemore et de Trym dilectis et fidelibus hominibus suis de Melenith salutem in Domino sempiternam Sciatis nos inspexisse quandam concessionem quam dilectus pater noster Dominus Edmundus de Mortuo Mari fecit hominibus nostris de Melenith de aliquibus libertatibus in dicta concessione contentis Inter quas talis clausula continetur quod dictus pater noster voluerit et concessit quod si aliquis eorundum boscum seu pasturam in terra Domini Abbatis et Conuentus de Comhir ex eorundem concessione habuerit concessio sibi bosco et pastura . a predicto Domino Abbate et Conuentu pacifice gaudeat & quiete absque eius seu alicuius Ballivi sui molestia vel impedimento Quam quidem clausulam concedimus et per presentes confirmamus Ita tamen quod per istam concessionem et nostram confirmationem non liceat dicto Abbati nec Conuentui de bosco tantum vendere seu donare nec pasturam tantum onerare per quod bestiis nostris de Foresta nostra non remaneat sufficiencia cooperti et pasture Et vt hec nostra confirmacio firma sit et stabilis imperpetuum huic presenti scripto sigillum nostrum apposuius Hiis testibus Domino Philippo Dei gratia Abbate de Wygmore . Domino Johanne de Lyngeyne . Domino Rogero de Sapy Militibus . Hugone Hake-lut' tunc Seneschallo nostro de Meleneith . Willelmo de la Hulle . et multis aliis Data apud Wygemore die Lune in festo Sancti Botulphi Anno regni Regis Edwardi filio Regis Edwardi septimo.” (17 June 1314.)

Griffith, Abbot of Cwmhir, and the Convent, indemnify Roger Mortimer from the payment of a yearly

rent of two marcs to Humphrey de Bohun, lord of the manor of Welsh Huntington, for the land of Brynlegh (now Brilley), called "La Speys", the gift of Roger to the Convent.

".xj. La chartre par quele labbe et Couent de Comhir sont tenuz a paier annuelement deux marcz pur Roger de Mortemer a Hunfrey de Bohun et ses heirs pur les terres de Brunlegh'.

"Omnibus ad quos presens scriptum peruenerit Griffinus Dei gratia Abbas de Commir et eiusdem loci Conuentus salutem in Domino Nouerit vniversitas vestra nos et successores nostros teneri acquietare Dominum Rogerum de Mortuo Mari et heredes suos de duabus marcis annualis redditus versus Dominum Humfridum de Bohun et heredes suos pro terra de Brynlegh' que vocatur la Speys quam idem Dominus Rogerus nobis et successoribus nostris dedit nos vero absoluimus dictum Rogerum de omnibus incuriis nobis et domui nostre per ipsum Rogerum et suos ex parte ipsius Rogeri et voluntate et precepto illatis et omnino quiete clamauius vsque ad diem Sabbati in festis Sancti Dionisii Anno regni Regis Henrico filio Regis Johannis quadragesimo quarto In cuius rei testimonium presenti scripto sigillum apposuimus." (1259, 1260.)

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## ON SOME MEDIÆVAL MILITARY DEFENCES.

BY J. R. COBB.

LIBERATE ROLL, 23 Henry III (Mr. Parker's rendering),—"We order you to make at our Castle of Winchester a drawbridge with a bretache over it, at the entry of the great tower." (Clarendon, Nov. 24.)

*Ib.*, 25 Henry III,—“And to make in the same Tower (London), on the south side, at the top, deep alures of good and strong timber entirely, and well covered with lead, through which people may look even unto the foot of the same Tower, and ascend and better defend it, if need be.” (Dec. 10.)

Close Roll, 9 Henry III.—The King enjoins all who have “*motas in valle de Muntgumery bonis bretaschiis firmari faciant*”. (May 30.)

THE above extracts refer to the earliest known lift-bridge and to the overhanging defences of it, and of the towers and walls, adopted about the same time. M. Viollet le Duc considers that lift-bridges were not used until much later; but as Mr. Wykeham Martin points out in his excellent work on his Castle of Ledes, it is clear from the above entry that they were adopted as early as 1239. Where they occur in connection with Norman work, they must, I think, be considered as additions.

It seems to me that the principle of their construction is generally misunderstood. It is, I believe, generally supposed that they were simple wooden roadways spanning the ditch only, hung on pivots at the castle end, working in sockets in front of the portcullis and gate, and lifted by chains passing through the wall over a windlass in the chamber above the portal.

I feel satisfied that generally, if not, indeed, always, the bridge was about double the length of what is above described, and that it was balanced on trunnions near the centre of its length, working in the sockets



supported on a wall reaching from side to side of the portal; that there was a pit of masonry or hewn rock inside this wall, and inside the portcullis; and that the castle end of the bridge, nearly, if not quite, equal in weight to the ditch end, went down into this pit, and by its own weight raised the other end into the recess or space commonly formed for it, outside the portcullis.

This was certainly the case at Pembroke, where there are two such pits (now covered up, though opened by me once) between the barbican cottage and the outer portcullis-arch; at Carew, at Manorbere, at Cydweli, at Caerffili (six or eight), at Goderich, at Chepstow, west gate; everywhere where I have had a chance of testing; and also, I believe, even at the King's Gate at Caernarvon, and at what is called the Norman Gate at Windsor.

I feel very confident that at both these places last named, as at Warwick and many others, the removal of a very few inches of the roadway inside the portcullis groove would reveal the existence of a pit as wide as the portal, and almost as long and as deep as the outer end of the bridge.

In most cases the bridge was worked from the portal-floor. For use, all that was necessary was to secure that the heel, or castle end, should not give way and descend into the pit as traffic passed over it. This could be effected in fifty very simple ways, leaving no mark,—a wooden wedge would have been sufficient. To lift the bridge, all that was necessary was to allow the heavy heel to sink into its pit; and when the bridge was to be used again, to pull it back. It is obvious a very little arrangement would effect this. I can myself, with a little mechanical help (which I hope shortly to dispense with), work my restoration at Caldecot; and I believe my bridge there is strong enough to carry the "*magnæ correctæ*" of Aymer de Valence, which did so much damage at Ledes.

Doubtless there were frequently chains from the

pier-end of the bridge, passing through holes into the chamber above the portal; but I believe these were used only to steady the bridge, and to prevent its being pulled down by an assailant.

If the bridge were lifted, as it was intended to be, so as to be quite perpendicular in its recess, and over the dead point of the socket, the castle people would be likely to find themselves unable to lower the bridge if there was no heel to pull at.

Whether it is to be attributed to the design of the builder acting on the orders of Thomas of Wodestok, Duke of Gloucester, or to the excellence of the material available, I do not know; but what I saw when I first visited Caldecot filled me with a desire to dig and see more, as I satisfied myself that at no place I had seen was the arrangement better to be studied, or effected on so grand a design and with such finish. I became owner, and I dug, and was not disappointed. I at once cleared the ditch, and found the base of the pier on which the bridge fell *in situ*, about 10 feet below the surface; and I also cleared the pit, which was perfect, down to its rock-floor.

The total length, from the Castle end of the pit to the pier, is 34 feet; to the wall carrying the trunnion, 15 feet. This wall is 15 feet high from the bottom of the ditch, but it is 7 feet from the outer face of the gate-house; thus the recess in which the bridge is received when up is 7 feet from the face of the gate-house; the portal is 11 feet wide; and from the bottom of the ditch to the vault over the portal, 34 feet. In this vault are six holes, each 14 inches square, through which water and missiles could be thrown to protect the outside of the bridge from fire or other attack.

On the west side of the recess is a square hole, through which a beam, served from the captain's end of the west guardroom, prevented the bridge being lowered until the beam was drawn in; while on the east side of the portal is the hole through which the bolt of the outer gate was drawn into the east guard-

room before that gate could be opened ; and the two portcullises had to be raised ; so that it was necessary for one man at least to pull at the heel of the bridge, another to draw into the west guardroom the beam from it, a third in the east guardroom to fetch home the bolt of the outer gate, and others upstairs to lift the herse, giving occupation enough without having also to attend to a windlass. Moreover, here there are no chain-holes, so that some other method than lifting by a chain and windlass must have been adopted.

Here, as at Cydweli, the inner portcullis-grate rose flush against the inner side of the north wall of the building, and immediately in front of the fireplace, so that no one could see or feel the fire when it was up. The chamber in which it rises is a state room certainly 25 feet, and possibly 36 feet, by 23, and 17 feet high, with handsome windows and stone seats in wrought recesses, and a grand fireplace ; yet it follows either that the occupiers must have used it with the fire thus obscured by the raised portcullis, or the latter must have been kept lowered with the wind whistling through the slit, and the men entering the chamber to lift the former every time any one wanted to pass in or out of the Castle. And from the bedrooms adjoining, and their arrangements, with the oratory in front, I cannot doubt that this room was intended for the use of Thomas himself, and was actually that used by Edmund Earl of Richmond and his young Countess. It is certain that each of the first-floor windows had canopies over, and that the sills of some were supported on sculptured heads (two, indeed, remain), while the sculptured bosses of the portal-groin, and the corbels of the machicolations of the west turret, all portraits,—the grand and separate stairs giving access, and the excellence of the masonry, leave no doubt as to these rooms being designed for the most distinguished occupation. The outer portcullis lifted against the wall of the oratory, as at Harlech. And in addition to all this, the two holes in the centre bosses

of the portal groining were fitted with movable stones lifted by an iron ring (one of which yet remains), and thus command was given from above of the whole space between the two portcullises. I believe these last were used for the purpose of listening to what was said, as well as for more active offence if necessary. Nearly every portal-vault I have examined has something of this sort, but I know of no other case so finished.

As regards the object of the ribbing of the portal-passage, so common in all Edwardian castles, I yet feel uncertain. It is most fully developed at Harlech, where the ribs and chases between take up the entire length. It may be that the floor above was of planks resting on the stone ribs, but capable of being removed so as to use the chases. At Pembroke the covering of the chases is of stone, and it looks ancient. I can scarcely think the chases were designed for letting down obstructive timbers. At Pembroke the room above is so low, it is impossible to lower from it timber sufficiently long to stand vertically, while there would certainly have been side-grooves if it was intended the timbers should have been horizontal, especially if they were to be used, as has been suggested, as barricades, with stone filling between them. Any way, these spaces seem gradually to have been abandoned, and to have been replaced by holes of various kinds and sizes,—finally, *temp.* Richard II, ending in the groined vault.

I do not know whether the term “bretache” should be applied to projecting constructions elsewhere than over the portal. Norman builders do not appear to have used either bridge or bretache; those named in the Roll first quoted were probably both of timber. But the bretache was shortly improved upon by being constructed on beams of timber supported on projecting stone corbels; and these again by regular masonry machicolations, of which many examples exist. The last culminated in recessing the bridge, and placing what I suppose should be called “meurtieres” in the vault.

Caldecot has four entrances,—the earliest, that of the round moated keep, is a first floor entrance. In

my opinion this tower is of King John's time, though the highly accomplished President of the Monmouthshire Association still thinks it Norman. It has neither bridge, bretache, nor portcullis. The second in date is probably *temp.* Henry II. It is round-headed, and has a portcullis, but no bridge. It has two round meur-tieres in the arch of the door-frame, served from the portcullis-chamber over. This gateway is on one side of a horseshoe tower, like the earliest entrance at Pembroke, and is approached parallel with the curtain-wall. Certainly the whole of the external or circular part of this tower, and the whole circuit of the keep, had holes for projecting timbers above great stone corbels, some of which yet remain.

The third is that of the postern tower. It has the name of "Thomas" sculptured on its gate-jamb. It also has a portcullis, but no bridge. It has a portal-passage, and very bold machicolations in stone over it, and round the whole external demi-octagon of the tower.

The fourth is the highly finished portal of Richard II's time, before described, with bridge, portcullis, and gate housed in a recess, with meurtieres in its vault, and portal-passage, with porters' seats and guardrooms on each side. On completion of the last, the second seems to have been blocked, and that tower adapted for purposes of residence, a fireplace with windows on each side looking into the court occupying the roadway.

But besides the portal-defences, it seems to have been customary to construct projecting galleries on the towers and elsewhere. Mr. Clark speaks of these at Caerffili, stating that the stone corbels yet remain in the slanting, and therefore inaccessible, part of the south-east angle tower, and he mentions an external door at Norham, which could have been used only for access to an external gallery, and the case of Leds, but adds that examples are exceedingly rare. The beam-holes and other arrangements are very pronounced in the keep at Pembroke. I believe those galleries were alures, and that the term does not apply to the rampart walk inside the parapet, as generally considered.

At Caldecot the removal of a good deal of the overwhelming ivy shows the arrangement as complete as it can be so far as the masonry or stonework is concerned : of course the timber has all perished. The keep is a double horseshoe-tower, all of excellent ashlar, the heel of the larger embracing the heel of the smaller. The latter is solid up to the level of the rampart walk of the former ; there it has a vaulted chamber with no window, but open, and with no side, towards the larger tower. From it, in the thickness of the wall at the back of the flues from the chambers below, is a passage leading to an external door, which opens on the level of the tops of square holes over corbels which projected about 18 inches from the whole exterior of the larger tower, at distances about 3 feet apart ; and the smaller tower had like holes and corbels, at a level higher by a story, round its exterior. The chamber cannot possibly have been used for occupation, being open to the weather ; and I doubt not it was designed as a depôt for the stones and other heavy missiles which were to be used from the alures, while the stone floor above was strong enough to carry any mediæval engine.

And not only on the keep, but on the external portions of each of the angle-towers on the south side, are the corbels still remaining,—great stone blocks about  $4\frac{1}{2}$  feet long by 15 inches deep, and the like across, under holes about 14 inches square going through the parapet between each slit ; and on each tower yet exist the stone steps by which these alures could be reached ; and on each curtain joining the south-west angle tower there was a similar construction. The Castle with these projecting timbers, evidently of considerable length, must have looked something like an ironclad with its torpedo spars out. There are sculptured water-holes quite independent of these spar-holes, and much below their level. The completeness of these defences of the walls may account for the unusual absence of slits in angle-towers raking the faces of the wall.

## JOHN LLOYD'S NOTE-BOOK, 1637-1651.

BY ALFRED NEOBARD PALMER.

THERE was exhibited at the recent Meeting of the Cambrian Archæological Association at Denbigh a book lent by Mrs. Townshend Mainwaring, which is thus described in *The Catalogue of the Temporary Museum, Denbigh Meeting*:—"Record of the Great Sessions for Denbigh and Flint, 1637-1651." Mrs. Townshend Mainwaring has been good enough to allow me to examine this book, which turns out to be, not the official record of the Great Sessions, but rather the private memorandum-book of an attorney in large practice, who constantly attended the Great Sessions of the two counties, and had to "appeare" in various cases there.

The question now arises, Who was the writer of the book? On one of the first pages of it "the oath of supremicie" is copied out, and herein the name of the writer, "John Lloyd", is plainly given. The latter speaks elsewhere of his brother David Lloyd, of his sister Alice Lloyd, of his brother John Lloyd (in which case he must mean his brother-in-law), of his brother Thomas Wynn, and of his cousins Edward Williams and Robin Pugh. I believe the writer to be John Lloyd of Wickwer (Wigfair), attorney, who lived at St. Asaph, and appears to have been buried there 9 Jan. 165 $\frac{2}{1}$ . He was a son of Edward Lloyd, Proctor of the Consistory Court of Chester. He had a brother, David Lloyd, and a sister, Alice, who married John Lloyd of Berth, which last must be the John Lloyd whom he calls his "brother". When he speaks of his brother-in-law John Foulk, he must mean his *wife's* brother-in-law, John Foulk of Vaenol; and when he speaks of his brother "Tho. Wynn", he must also mean his wife's brother-in-law of that name, who appears to have been Thomas Wynn of Garthgarmon. His cousin



Edward Williams was "the attorney and famous clerk" who was son of John Williams of Carwedfynydd, Proctor of St. Asaph, and who was buried at Chester, January 7, 164 $\frac{5}{8}$ .

The book has paper leaves, and is bound in parchment. It begins April 17, 1637, and goes on to April 22, 1650; but there is a gap between Jan. 22, 164 $\frac{3}{4}$  and March 20, 164 $\frac{7}{8}$ , the time of the civil war. Two or three times at the top of the page occurs the name "Jesus", put there as a sort of pious invocation when the writer begins a new set of entries.

The regular entries are in abbreviated Latin, but there are often additions in English. Many of these are very interesting, and include names of importance to genealogists and students of local history.

The book, as a whole, forms a valuable supplement to Peter Roberts' *Cwitta Cyfarwydd*. It appears from it that the Great Sessions for county Denbigh were sometimes held at Llanrwst as well as at Denbigh, Ruthyn, and Wrexham; and those for county Flint at Northop and Hawarden, as well as at Flint and Mold.

The following selected entries from "John Lloyd's Note-Book" may be interesting to readers of the *Archæologia Cambrensis*. Such notes as I have thought necessary are put within square brackets: "q" stands for plaintiff, "d" or "de" for defendant, "v'ss" for versus, "ad's" for adversus. I am not answerable for the Latinity.

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"Sessio Magna Com. fflint tent' apud fflint xvij die Aprilis an'o R. R. Caroli Anglie etc. xiiij. 1637 cora' Johe' Bridgeman milit' et Ric'o Prytherch ar' Justic' ib'm.

"Thomas Mostyn ar' Vic'.

"Rob't's Conway q' v'ss Petru' dryhurst Joh'e Conway de brynywall et Joh'em Conway de kyrcgynan' d' in debo [*i.e.*, debito] 10li. 16s.

"p' [*i.e.*, pro] eode' Joh'e Pryce def' ad sect' Joh'is Thomas de Caerwys in p'hibic'o'e p' sedili loc' in eccl'ia de Caerwys.



"Joh'es Pryce de Pwllgwyn q' v'ss Radulphu' Snead et Edru' Price de' in deb'o 5li. 19s. 9d.

"p' Thoma' Hughes de Maesmorwyn et Joh'e Hughes de' ad sect' Will'mi — ap John in deb'o 7li. 11s. 4d.

"Hugh ap Jo'n of trelewelyn oweth me for my cosen Robin Pugh

"M'd that I paid to Mr. Spicer the under sherieff vjs. viijd. for post-fyne (due from Hugh Salusbury his wief) upon Munday morninge of this Sessions, aboute 10 a clock neere my chamber Doore.

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"Sessio Magna Com' Denbigh' tent' apud Wrexham  
xxiiij<sup>to</sup> die Aprilis an'o R. R. Caroli nunc Angliæ  
etc. xiiij<sup>o</sup> cora' Joh'e Brydgeman milit' et Ric'o  
Prytherch ar' Justic' ib'm.

"William's Wynne ar' Vic'.

"Elena ffoulkes vid' executrix testi Joh'is Evans q' v'ss Ric'eu dauid ap Madoc d' in deb'o vjli. viijs. Jon ffoulke my brother in law will paie.

"Ryryd ap John q' v'ss Daud Holland def' in pl'it' deb'i [i.e., placito debiti] iijli.

"David lloyd (frater meus) q' v'ss Eliseum Wynne def' in pl'ito deb'i xxli.

"Br. de Couver (p' Comiss') inter Joh'e Owen Epis' Assaphen' et Elena uxor eius q' et Rolandu' Jones, Jana ux' eius, Mauriciu' Jones et Rich'u Jones filiu' et hered' dicti Mauricii de' de ter' in Gwrych et Ab'geleu.

"Thomas Price Wynne ar' et Maria Price spinster q' v'ss Thoma' Morris et Joh'em Piers de' in deb'o xvjli. q' Maria est infans.

"p' Rob'to Wynne ar' de Berthddu d' ad sect' Ellicie ap Harry q' in p'hibic'o'e p' sede sive sedili loco in eccl'ia de llanroost.

"p' Thoma' Price Wynne ar' ten' ad sect' Gwenne que fuit uxoris Cad'ri ap Humffrey in dote de ter' in Price et tir Evan...  
... le demand est p' 2 mess' 2 toft 40 acr' ter' 60 acr' past' et 40 acr' prat' cu' p'tn' in Price [Trebrys].

"Rob'tus Price de Geelor q' v'ss Joh'em Cadd'r de Price d' in deb'o 47s.

"p' Rich'o Price (gaoler) et Rob'to ap dd' ap Hugh de' ad sect' Henrici Salusbury q' in deb'o xxxvijs. vjd.

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"Sessio Magna Com' fflint tent' apud fflint xvj<sup>o</sup> die Octobris an'o R. Re' Caroli nunc Anglie etc. 13<sup>o</sup> cora' Joh'e Bridgeman milit' et Rich'o Prytherch ar' Justic' ib'm.

"Thomas Mostyn Ar' Vic'.

"Joh'es Hughes de Rhydorthwy q' v'ss Owinu' Thomas et Thomam ap John Owen def' in debito 5li. 13s. 4d.

"p' Joh'e Burton d' ad sect' Daniel Thelwall q' in deb'o xxs." [? John Burton, "notary publique, and one of the Proctors of St. Assaph." Buried 25 Aug. 1642.]

"p' Joh'e Edds cl'ico vicario de Combe def' adv's Willim' Benett m'cer q' in pl'ito deb'i vjli. vs.

"p' Edwardo Humffreys de bodelwythan def' ad's Rich'i Dryhurst q' in pl'ito deb'i lxxli.

"Sessio Magna Com' Denbigh tent' apud Ruthyn xxij die Octobris An'o R. R. Caroli Anglie etc. xij<sup>o</sup> coram Joh'e Brydgeman milite et Rich'o Prytherch Ar' Justic' ib'm.

"Will'm's Wynne Ar' Vic'.

"Thomas ap John ap Rees de vaenoll q' v'ss Joh'e ap Rees Owen def' in deb'o xli.

"Egomet q' v'ss Rich'um Salusbury et ffulco'em Salusbury de' in pl'ito deb'i iiijli.

"Joh'es ffoulkes de vaenoll q' v'ss Thoma lloyd et Thoma Hughes de' in pl'ito xxijli. iijs.

"Joh'es ap Rob't ap Thomas q' v'ss Joh'e lloyd de Brynllarth et M'garet Salusbury de' in deb'o xli.

"Sessio Magna Com' fflint tent' apud fflint xvj die Aprilis an'o R. Re' Caroli nunc Anglie etc. xiiij<sup>o</sup> 1638 cora' Thoma' Milward milite et Ric'o Prytherch ar' Justic' ib'm.

"Thomas Whitley ar' Vic'.

"p' Humffro Dymock ar' d' ad's Joh'is Jones q' in deb'o xxxli.

"p' Gruffino Vaughan de Goldgreave def' ad's Thome ap Robt q' in pl'ito deb'i 57s.

" Jesus.

" Sessio Magna Com' Denbigh tent' apud Wrexham  
xxij<sup>o</sup> die Aprilis an'o R. Re' Caroli Anglie etc.  
xiiij<sup>o</sup> 1638 coram Thoma Milward milite' et Rich'o  
Prytherch ar' milit' Justic' ib'm.

" Edward's Morris Ar' Vic'.

" p' Anna Humffreys vid' exec' testi Thome Humffreys ar' [of  
Bodelwyddan] d' ad sect' Rob'ti ap Rees lewys q' in deb'o 200li.

" Jesus.

" Sessio Magna Com' fflint tent' apud Hawarden  
primo die Octobris an'o R. Re' Caroli nunc Anglie  
etc. xiiij<sup>to</sup> cora' Thoma' Milward Milite' et Rich'o  
Prytherch ar' Justic' ib'm.

" Thomas Whitley Ar' Vic'.

" Bartholomeus ap Robt' Gruffith q' v'ss Jacobu' Edgbury et  
Willim' Wynne de' in deb'o vli.

" p' Ric'o Thomas de Cwyber def' ad's Willim' Symon q' in  
deb'o 9li. 16s. 8d. as s'rty for Jenkin Conway.

" p' Dorothea Humffreys spinster d' ad's Georgii Dymock q'  
in pl'ito deb'i 23li. 5s.

" p' Ed'ro Morgan ar' [of Goldgreave] d' ad's Rici ap Wm.  
lewes & ux' q' in deb'o 12li. 2s. Mr. Robert Morgan will pay.

" Jesus.

" Sessio Magna Com' Denbigh tent' apud Ruthyn  
viiij<sup>o</sup> die Octobr' an'o R. Re' Caroli Anglie etc.  
xiiij<sup>to</sup> cora' Thoma' Milward Milit' et Rich'o  
Prytherch ar' Justic' ib'm.

" Ed'us Morris Ar' Vic'.

" Frater Daud lloyd q' v'ss Petru' Moyle def' in pl'ito deb'i  
xxviiijli.

" Rob's Owen cli'cs q' v'ss Thomas Williams et Will'mu' Wil-  
liams de' in pl'ito deb'i ixli. vjs. vjd.

" Petrus Myddelton q' v'ss Theodorum Morris def' in pl'ito  
deb'i xxli. Mr. Deanes [the Dean of St. Asaph's] debt whoe  
deliu'ed me the bonds & p'mised payment.

" p' Pierseo lloyd de dackers-wood d' ad's Thoma Myddelton  
militi in deb'o ccli. Et p' Petro Lloyd d' ad's eiusd' q' in simili  
pl'it. He deliu'ed me his Ring till I shold be paid.

“ Sessio Magna Com' ffint tent' apud ffint xxix<sup>o</sup> die Aprilis A'no R. Re' Caroli nunc Anglie etc. xv<sup>o</sup> cora' Thome' Milward Milite et Rich'o Prytherch Ar' Justic' ib'm.

“ p' Evano Roberts def' ad's d'ne Elene Mutton vid' Rob'ti dd's ar' et Anne uxor eius execut'r testi Petri Mutton milit' in pl'it deb'i.

Gracea Dauies spinster q' v'ss Rob'tu' Humffreys [of Bodelwyddan] gen' execut'r testi Anne Humffreys vid' in pl'ito deb'i 80li. et v'ss Pierceu lloyd def' in simili pl'it' *q' mort' est.*

“ p' Johe' Price de trevedwin Thome Price et Rob'to Price de ad's Thome ap Evan Piers q' in deb'i xli. xvjs.

“ Joh'es Owen q' v'ss Rob'tum lloyd de leeswood def' in pl'ito deb'i lxiiijli.

“ Sessio Magna Com' Denbigh tent' apud Denbigh vj<sup>to</sup> die Maij An'o R. Re' Caroli Anglie etc. xv Coram Thoma Milward Milite et Ric'o Prytherch ar' Just' ib'm.

“ Thomas Powell Barronet Vic'.

“ Pierseus Conway ar' q' v'ss Rich'u' Heaton d' in pl'ito deb'i liiijli.

“ At v'ss Hugo'em Peake def' in simili pl'ito.

“ Daud Anwyll q' v'ss Owinum Vaughan cl'icu' [Rector of Gwytherin] Will'mu' Vaughan (fil' et hered' d'ci Owini) et Richardu' Wynne de in deb'o xiiijli.

“ p' Andrea Morris Decano Eccl'ie C'th'lis Asaphen' ten' ad's Elizabethe que fuit uxor Henrici ffoulke pet' in pl'ito dotis p' tent' in llewene. Leonard Powell [of Meriadog] bad me ap're & p'mised payme' & Mr. Deanes man Peter Myddelton did the like from his master.

“ Sessio Magna Com' ffint tent' apud ffint xiiij<sup>to</sup> die Octobris an'o R. Re' Caroli Anglie etc. xv<sup>o</sup> 1639 coram Thoma' Mylward Milit' et Ric'o Prytherch ar' Justic' ib'm.

“ Joh'es Eyton Ar' Vic'.

“ Samuel Partridge et ffancisca ux' eius q'e v'ss Evanu' Roberts de in debito 5li. 8s. The pl'ts wief is daughter to Hugh ap Evan of the wayn whose wief deliuered me the bonds and the 5s.

" Sessio Magna Com' Denbigh tent' apud Ruthyn .  
xxj die Octobris An'o R. Re' Caroli Anglie etc.  
xv<sup>to</sup> 1639 cora' Tho. Milward mil' et Ric'o Pryth-  
erch ar' Justic' ib'm.

" Tho' Powell' Ar' Vic'.

" p' Andrea Kynaston de Bodlith' d' ad's Thome lloyd q' in  
deb'o 5li.

" p' eod' def' ad's Gervys cl'ic' vic' Llansilyn in scir' fac'.

" p' dauid ap Evan de Beraigne de' ad's Joh'i ap John ap Wm.  
q' in deb'i 5li. 8s.

" Sessio Magna Com' fflint tent' apud fflint xx die  
Aprilis An'o R. Re' Caroli nunc Anglie etc. xvj<sup>to</sup>  
1640 cora' Thoma Milward Milite et Ric'o Pryth-  
erch ar' Justic' ib'm.

" Rad'us Hughes Ar' Vic'.

" Henricus Parry de Pengwern q' v'ss Rob'tu' ffoulk et Tho-  
mam Humffreys de' in pl'ito deb'i 4li. 9s. 9d.

" ffulco Rutter gen' q' v'ss Thomam Salusbury ar' def' in pl'ito  
deb'i xxxli.

" Sessio Magna Com' Denbigh tent' apud Ruthyn  
xxvij die Aprilis an'o R. Re' Caroli nunc Anglie  
etc. xvj<sup>o</sup> 1640 cora' Thoma' Milward milite et  
Ric'o Prytherch ar' Justic' ib'm.

" Rich'us Langford Ar' Vic'.

" Rec' of Mr. Robt. Wyn of Berthddu 3s. towards my dis-  
bursements of the last Sess' & this.

" Evans ap Jo'n ap Robt. et Dorothea uxor eius executrici  
testi Edri Gruffith def'ti q's v'ss Joh'em lloyd de gwernyt d' in  
pl'it deb'i xxviijli.

" Et v'ss Joh'em lloyd de brynlllyarth def' in simili deb'o.

" Petrus Thomas ap Evan et Katherine vch' Thomas ap Evan  
q's v'ss dauid ffoulke de Meriadock def' in sc' fac' p' iudicio re-  
cupat' Sess' Aprilis 14<sup>o</sup> Car' v'ss Henricu' Jo'n Thomas defuncti.

" p' Petro lloyd juniore de Dackers Wood d' ad's Joh'is Vaughan  
q' in deb'o xijli.

" p' Thoma' Price de wickwer def' ad's Margarete Humffreys  
spinster q' in pl'ito deb'i 7li. 9s. 2d.

" p' Joh'e Gruffith de Abergeley d' ad's Thome' Tropp et Will'm

Gamwell q's in pl'ito deb'i 1000li. [The jury ultimately awarded £150.]

"p' eod' Joh'e d' ad's Joh'is Edwards de Civitate Cest' cloth-worker q' in pl'ito trans' sup' cas' ad dam' ip'ius q' xxli.

"p' Thoma' Wynne gen' de Garthgarmon [probably the writer's brother-in-law] d' ad's Piersei Thomas q' in pl'ito tr'ns ad dam' ip'ius q' 40s.

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"Sessio Magna Com' fflint tent' apud fflint xxj<sup>o</sup> die Septembris an'o R. Re' Caroli Anglie etc. xvj<sup>to</sup> cora' Thoma' Milward mil' et Ric'o Prytherch Justic' ib'm.

"Rad'us Hughes Ar' Vic'.

"ffulco Rutter q' v'ss Thoma' Salusbury def' in pl'ito deb'i xxxli.

"Dauid lloyd (fr'er meus) q' v'ss Petru' Wyn humffrid Dymock Petru' Gruff' et Petru' Gruff' d' in deb'o.

"paid 5s. to Consell in Alice v'ch Rob'ts matter. Her son deliu'ed me ivs. and ijs. whereof I paid Jo'n Tanat for old score 7s. 9d. for attorneys fees at this tyme 2s.

"p' Joh'e Conway de St. Asaph et aliis de ad's Anne Jones vid' in pl'ito deb'i 2li. 16s.

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"Sessio Magna Com' Denbigh tent' apud Ruthyn xxviiij<sup>o</sup> die Septembris An'o R. Re' Caroli Anglie etc. xvj<sup>to</sup> cora' Thoma' Milward milit' et Ric'o Prytherch ar' Justic' ib'm.

"Rich'us Langford Ar' Vic'.

"Egomet (executor testi Joh'is lloyd [the writer's brother-in-law] q' v'ss dd. Holland def' in pl'ito deb'i vli. viijs.

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"Sessio Magna Com. fflint tent' apud fflint x<sup>o</sup> die Maij an'o R. Re' Anglie etc. decimo septimo cora' Thoma' Millward milite et Richardo Prythergh ar' Justic' ib'm.

"Joh'es Jones ar' vic'.

"Pro Thoma' Will'ms gen' et Th. W'ms def' ad's Joh'es Jones gen' q' in pl'it' tr'ns insult' et maym' ad dam'. Non cul entred by the spec' war' of the de..... & advise of Mr. Ric. lloyd [afterwards Sir Richd. Lloyd of Esclus]. I paid to Mr. Peeter Morris a fee of ijs. & 2s. to Mr. Jo'n lloyd llanbedr.

"Joh'es Owen d'ns ep'us Asaphen' q' v'ss Willimu' Myddelton et Willimu' Myddelton d' in deb'o xxli.

"Dorothea vch' Thomas vid' q' v'ss Thoma' ap John Owen d' in pl'ito deb'i xixli. vs. Et v'ss Owinu' Thomas filiu' et hered' d'ci Thome def' in simili pl'ito. Edd. Jones my lords [the Bishop's] steward undertooke to pay me all disbursem'ts & deliued me the bond.

"p' eode' Rob'to [Morgan of Goldgreave] d' ad's Rob'ti Penant q' in pl'ito deb'i xxli. Wm. Morgan was also in the Writt but Mr. Wyn essoined (?) for him.

"p' Thoma' ap Harry de Brynywall in p'ochia de Ridlan.

"Thomas Williams de llysmesmynan q' v'ss Joh'em Jones junior def' in pl'it tr'ns' et insult' ad dam' cli.

"Hugo Thomas administrator etc. Edri Parry q' v'ss Joh'em Edwards cl'icu' [probably Vicar of Ysceifiog, recently one of the vicars choral of St. Asaph, son of Edward ap John ap Edward of Cilcen] et luciam uxor eius in pl'it' deb'i lxli.

"p' Rob'to Morgan ar' [of Goldgreave] d' ads' Henrici Mostyn et Katherine ux' eius q's 43li. 4s.

"Sessio Magna Com' Denbigh tent' apud Denbigh xvij<sup>o</sup> die Maij an'o R. Re' Caroli Anglie etc. xvij<sup>o</sup> 1641 Cora' Thoma' Milward milite' et Rich'o Prytherch Justic' ib'm.

"Johe's Vaughan Ar' Vic'.

"p' Willi'mo ap hugh dd. ap owen q' v'ss dd. piers d' in bre' de errore p' recupat' in cur' de domin' de Den[bigh] et Denbighland.

[Appearance for Edward, Maria, and Anna, the three fatherless children of Wm. Parry, late of Lleweni, against Hugh Peake and Richard Heaton.]

"p' Ric'do Gruffith de llewenie ad's Will'mi Thomas q' in pl'ito.

"Robt's Dauies de Kaerhyn adm'str' etc. Graceæ dd's q' v'ss Joh'em Hughes def' in pl'ito deb'i xijli.

"p' Willi'mo ap Wm. ap Richard de Carrog def' ad's Rob'ti Price q' in pl'ito tr'ns ad dam' q' 5li. I app'ed upon the distringas on Saturday morning to saue the issues of the def't the def't being a strang'r to me at Edd. W'ms allegac'on that the def't wold both pay & thank me. noe declar' then in.

"p' Rob'to lloyd de bryngwylan def' ad's eiusd' Rob'ti Price q' in pl'ito tr'ns ad dam' 5li.

“ Sessio Magna Com' fflint tent' apud fflint xxvij<sup>o</sup> die  
Septembr' an'o R. Re' Caroli Anglie etc. xvij<sup>o</sup>  
1641 cora' Thoma' Milward milite' et Rich'o  
Prytherch ar' Justic' ib'm.

“ Joh'es Jones ar' vic'.

“ p' Hugone Thomas de Mayneva d' ad's Joh'is Thomas q' in  
pl'ito deb'i xxjli. xijs.

“ p' Katherina Salusbury vid' Thoma Price Thoma ap Robt'  
et Gwenna ux' eius de ad's Joh'is lloyd lessee al' hugoni hughes  
in pl'it' tr'ns et eiecc firm' p' uno mess' 30 acr' terr' et 30 acr'  
past' cu' p'tin' in Hur[aethog]. Roger W'ms of Combe [Plas yn  
Ngwm] will pay.

“ p' Hugo'e Thomas de Mayneva d' etc.

“ Will'ms Gruffith legu' d'cor' [Chancellor of St. Asaph and  
Bangor] q' v'ss Thoma Price def' in deb'o vli.

“ Henricus Gregor q' v'ss Robt' yale et Thoma' Ed'ds de in  
deb'o xiiijli.

“ p' Johe' Powell d' ad's Henrici Mostyn et Katherine uxoris  
eius q' in pli'to deb'i xvjli. viijs.

“ Thomas Hanmer Barronett et Georgius Ravenscroft gen' q'  
v'ss Thoma' Salusbury ar' def' in pl'ito deb'i xxijli. Mr. Ravens-  
croft p'mised paym't & gave me direccons to sue.

“ M'd to reteigne Mr. Jo. Wyn & Mr. Attorney to draw a bill  
of Judi' ag't Jo'n lloyd of denbigh m'cer for keeping of false  
weights & measures.”

(To be continued.)

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## HOW CHURCHES WERE BUILT IN THE EIGHTEENTH CENTURY.

BY THE REV. ELIAS OWEN.

FROM entries made in churchwardens' accounts it would seem that many churches were in a dilapidated condition in the last century. Most of these were, time after time, patched, and thus made tenantable. The roofs of churches in particular suffered from the storms of autumn and the winds of spring, and hundreds of "shingles" were in requisition at those seasons to repair the shattered church roofs; and entries abound in the parish accounts of money paid for these shingles to replace those dislodged by the wind. Masons' bills we see often paid, and masons and their labourers appear on the books as the recipients of beer given to them, when in the employment of the churchwardens, as church restorers; in fact, money paid for church repairs amounted annually to large sums; and we see it invariably stated in vestry resolutions, that the church rate was levied for repairing the church and for other parochial purposes. The "repairing of the church" was usually, it may be said, inserted in these vestry resolutions bearing upon rates, in conformity with ancient usage, but still such words imply that churches often needed restoration.

Extracts in proof of the correctness of the foregoing remarks are hardly necessary, but I will give a few: thus in Derwen parish book, in 1695, is the following entry: "For nogging y<sup>e</sup> spars and timber for y<sup>e</sup> nogg 00.06.00"; and again, in the same book, in 1714, "For 2 thousand of slates two pound". In Eglwys Fach accounts is the following entry under the year 1717: "For drink to the masons and slaters 0.01.00".

The parish churches existing in the last century, for

the most part dated from an early period ; and as many of them were more than three centuries old, it is not strange that they then required repairs. The various improvements in the internal arrangements of the church, as the erection of galleries, the painting of letters on the walls, and many such like questionable alterations, were duly recorded on the walls of the church as the work of certain thereon named churchwardens. Fortunately it was but seldom indeed, in the eighteenth century, that one of these venerable buildings was displaced to make room for another. The parishioners objected to radical changes in their parish church, and felt affectionately towards the very stones of the edifice wherein they and their forefathers had worshipped. I have, however, found one instance of the erection of a new building in the place of an old church, and the various steps taken by the parishioners to secure this object form a series of resolutions passed in vestry ; and as these are really interesting, as indicating the manner in which churches were erected in the last century, I will give the various resolutions as I find them written in the Vestry Book of Eglwys Fach, a parish in West Denbighshire.

It would appear from the churchwardens' accounts of this parish that this church had suffered much from the elements in the course of ages, and therefore it was proposed that it should be either thoroughly renovated, or a new church built. The first intimation of this resolve appears in the following entry :—

“Dec. 21, 1765. The majority of the Parishioners then assembled have come to an agreement to employ a Proper Person to make a thorough survey of the church, in order to be properly inform'd of the true state of the structure thereof, by which means they may more easily resolve upon the fittest method to proceed in towards the repairs or an erection of a new one ; and It is ordered that the churchwardens procure two knowing and able architects to survey the same with the utmost speed possible.

“ Richard Langford, Vicar.”  
(Three churchwardens' names follow, and  
twenty-one parishioners.)

From the entries that follow the above, it would seem that the architect employed had recommended the erection of a new church, and steps were subsequently taken to obtain funds by means of briefs, subscriptions, and church collections, wherewith to erect a new church; but the work proceeded only slowly, for it was not before 1777 that active local endeavours were made to obtain contributions towards its erection. However, in the interval between 1765 and 1769 it appears that some difficulty had been experienced in obtaining possession of money collected during those years by brief, and at a vestry held in 1769 this matter forms the subject of a resolution. It is as follows:—

“Eglwysfach Church, 26th Nov’ber 1769.

“At a vestry there and then assembled it was ordered that Messrs. Byrd and Stevenson of Stafford sh’d be applied to on acc’t of y<sup>e</sup> money collected upon the brief for y<sup>e</sup> rebuilding of y<sup>e</sup> church of Eglwysfach aforesaid, and y<sup>t</sup> the Revd. Richard Langford, Cl’r, Vicar of Eglwysfach afores’d, sh’d be requested to write to them accordingly.

“Richd. Langford, Vic’r”,  
and nine other names.

No other entry which has reference to the contemplated new church appears in the Vestry Book until we reach the year 1777. Possibly the work was in abeyance during the interval between 1769 and 1777. With reference to the brief mentioned in the foregoing resolution, it may be seen from a resolution dated 30th October 1786, that £70 was obtained by brief; but there are no entries throwing light upon the action of Messrs. Byrd and Stevenson, the Stafford solicitors, in connection with the brief referred to in the minute of Nov. 26th, 1769.

The next entry shows that the formation of a workable committee was decided upon for the purpose of superintending and managing the erection of the new church. It is as follows:—

“At a vestry held in the parish church of Eglwysfach on Wed-

nesday the twenty-sixth day of November 1777, by the parishioners of the said parish, and then prorogued to Wednesday the third of December, it was ordered by the said parishioners that a committee be appointed of five committee men, beside the Vicar and churchwardens of the said parish for the time being, to agree with the undertaker or undertakers to Build a new church, and to order everything relating thereto,—We, the said parishioners, do name and appoint Thos. Kyffin, Esq., of Maenan, the Rev. Edward Edwards, Cler., John Humphreys, Esq., of Garthwrwch, Hugh Lloyd of Tymawr, Esq., Mr. Hugh Holland of Pen y Bryn, to be the said committee, and we beg the favour of the said gentlemen to act as such.

“Richd. Langford, Vicar”,  
three churchwardens’ and other names.

At the same vestry a person is appointed to canvass the landowners for subscriptions, and this person is to be remunerated for his labours. In those days of no penny posts nor railways this would be a reasonable contract, for the man who travelled the country would be put to expense and loss of time. In our days circulars begging for pence, sent through the post, do the work of the man engaged by the vestry of Eglwysfach in 1777. But to give the minute itself, for it tells its own tale :—

“At the said vestry it was ordered that John Lewis of the said parish should go about to the several land proprietors of the said parish, who reside not in it, with the representation of the resident parishioners relating to the rebuilding of the church of Eglwys Fach, and a copy of this order of vestry, and that he should be allowed four guineas and a half for his trouble.”

This entry, however, is crossed out in the Vestry Book, and another entry made in a different hand, as follows : “August 3rd, 1792, p’d the above in full.”

There evidently was a scarcity of funds from the very commencement of the undertaking to build a new church, and apparently the work was commenced without a sufficient sum in hand to justify the action of the committee. This appears from the following entry :—

“At a vestry held on the 26th day of Novr. 1780, at the dwellinghouse of John Lewis of Eglwysfach, it was ordered by the

parishioners there assembled that one hundred, or one Hundred and Fifty if Necessary, be borrowed upon the security of the parish of Eglwysfach aforesaid, towards compleating the church of the said parish, now rebuilding, the Interest to be paid half yearly. Witness our hands.

“ Richard Langford, Vicar  
 David Jones } Churchwardens  
 Owen Evans }  
 Hugh Lloyd  
 Owen Owens  
 Hugh Kyffin  
 Robert Roberts  
 Thos. Jones.”

This vestry was held in the house of John Lewis, and not in the church, where the previous vestries were held, and where it was customary to hold vestries. This shows that operations had commenced, and that the old church had been taken down. The above mentioned loan is the first of a series obtained on the credit of the parish. At this vestry it was also ordered that “the old yew-trees be taken down because they darken the church”.

Presumedly the loan above mentioned was not sufficient to carry on the work, and another person, for some reason or other, was appointed in the place of John Lewis to solicit subscriptions from the landowners, to resume the work, which was at a standstill, for the workmen had struck and quitted the work because they were not paid their wages. The resolution is worded thus :—

“ Eglwys Fach, Febry. 4th, 1781.

“ At a vestry held at the dwellinghouse of John Lewis, and there assembled, by the parishioners then present, it was ordered that David Jones, one of the Church Wardens of the said parish, shall go and wait on the several Landowners of the said parish to solicit and receive their several subscriptions towards rebuilding the church of Eglwys Fach aforesaid, as the workmen employed in the said building have quitted their business for want of payment of their wages.

“ Richard Langford, Vic'r”,  
 three churchwardens, and nine others.

It cannot be inferred from the parish records how long the strike continued, but it must have lasted some time, for the church was not completed for several years after the passing of the preceding minute.

By a resolution passed in vestry, April 10th, 1782, "a church mize of  $2\frac{1}{2}d.$  in the pound is made towards erecting a new gate on the churchyard-wall, and repairing the wall of the churchyard.

The next entry shows that still further difficulties stood in the way of the building of the church, and the entry also shows that its erection proceeded through several years. The liberality of the parishioners also was severely tried during those years, and the drain upon their resources was evidently a matter for serious consideration. The adjournment of the vestry of 16th May 1785 to June 13th of the same year indicates the presence of impediments. By this date a change of vicars had taken place, and the Rev. T. Hughes had succeeded the Rev. Richard Langford. The church also, apparently, had now been finished, but not paid for; so that the church had been about eight years in building, a very long period, and a heavy debt was on the church. The minute is as follows:—

"At a vestry held in the parish church of Eglwys Fach, on Monday the 16th day of May 1785, it was ordered by the parishioners then assembled that one hundred pound should be borrowed upon the security of the parish of Eglwys Fach aforesaid, towards paying for rebuilding the church thereof.

"T. Hughes, Vicar",  
and fourteen other persons.

"Memorandum, this vestry is adjourned until the 13th of June next.

"T. Hughes, Vicar", and others.

It will be observed that this vestry is held in the church, and not in a private house,—a proof that the church was now rebuilt.

From the next entry it is to be inferred that the new church covered more ground than the old one, or, in other words, that it was a larger church than that which

it had supplanted; and further, it would appear that steps had been taken to sell the new part of the church so as to get money to pay the liabilities incurred in the erection of the church. The following is the entry :—

“At a vestry held in the parish church of Eglwys Fach, on Monday the 13th of June 1785, by the parishioners then and there assembled, it was ordered that a Quorum Interest be taken to give title to the proprietors of the new ground in the said church.

“T. Hughes, Vic'r”,  
and three churchwardens.

We now arrive at a new phase in this prolonged undertaking. One could have wished that the Vicar, churchwardens, working committee, contractor, workmen, and all connected with the erection of the church, would have brought their connection to an end in an amicable manner, and have spent an evening, on the completion of their labours as fellow-workmen, in partaking of a dinner together, and that in their speeches they would have congratulated each other on the successful termination of their protracted and harassing enterprise; but instead of such a pleasing conclusion we have litigation between the builder of the church and the parishioners, and in a large vestry the parishioners pass a resolution to the effect that they are determined to defend their case. The vestry minute bearing on this matter is as follows :—

“At a vestry meeting held at Eglwys Fach, on Monday the 13th of March 1786, it was ordered by the parishioners then and there assembled to defend a cause brought against the said parishioners by Hugh Williams for Building the Church of Eglwys Fach aforesaid, and that witnesses do attend wherever the said cause shall be tried; and they, the said parishioners, will be answerable for every expence attending the said trial.”

Signed by three churchwardens, four overseers,  
and nineteen other persons.

The lawsuit was, it would seem, gained by the contractor, and the costs of the trial fell upon the parishioners, as is shown by a minute of 30th October 1786.



This minute is interesting as indicating the various sources from which money had been obtained, and also because it informs us that the parishioners had now determined, with the consent of the proper authorities in the diocese, to sell the space gained by the enlargement of the church, for sittings, and to expend the money thus obtained towards liquidating the debt still remaining on the church. The resolution is as follows :

“ 30th October 1786.

“ At a vestry held this day at the parish of Eglwys Fach, in the county of Denbigh, to take into consideration the necessary steps to be pursued for the discharging the debt incurred by the rebuilding of the parish church there, and it appears that a debt of £650 was incurred in the rebuilding of the said church, and that the sum of £70 was collected by a Brief obtained for that purpose, and that by voluntary contributions and a Tax other monies had been collected and applied in discharge of the contractor's demand, but that there still remains due to the contractor £183, besides the costs of a suit brought by him ag't the Inhabitants of the said Parish, and for payment of his demand ; and it appearing also to us that by the rebuilding of the said Church, the same is greatly enlarged, as appears by the Plan hereunto annexed ; and we, the Inhabitants and Parishioners of the said Parish, thinking it would be impossible to collect the said money by a Tax, have agreed that the new part of the said Church, as described in the said Plan, shall be sold to defray such debt. Therefore it is agreed by us whose names are hereto subscribed, being the major part of the Inhabitants and Parishioners present, That application be made to the proper officer of the Consistory Court of the Diocese of St. Asaph, that a commission under the seal of the officer of the Lord Bishop of the Diocese shall issue to empower the Vicar of the parish of Eglwys Fach aforesaid, for the time being, to sell such parts of the Church of Eglwys Fach aforesaid as is described in the Plan, and called the New Church, in order that the money arising therefrom may be applied in discharging the debt remaining as aforesaid, and for no other use or purpose whatsoever, and that an application be made to the Lord Bishop of the Diocese for his confirmation of the same ; and that the said ground be sold amongst the Inhabitants of the said parish who stand in need of seats, and will purchase the same.

“ J. Hughes, Vicar”,

two churchwardens, three overseers, and thirteen other names.



From other minutes which shall be hereafter quoted, it would seem that the consent of the Bishop was obtained to the proposal for selling the ground as sitting-places to the inhabitants; but until the sale could be accomplished, money from that source could not be obtained; and as the debt remaining on the church was pressing heavily upon the parishioners, it was resolved that £200 should be borrowed on the security of the parish, and the following minute has reference to this resolution :—

“At a vestry held in the parish church of Eglwys Fach, on Monday the 20th day of November 1786, it was ordered that the sum of £200 be Borrowed upon the security of the Parish of Eglwys Fach aforesaid, towards paying for the rebuilding of the said Church, legal interest to be paid for the same.

“Ordered that the money arising from the sale of the seats in the said Church be applied towards the payment of the Principal.

“John Hughes, Vicar”,  
three churchwardens, and nine other names.

Undue haste in the transaction of business does not appear to be a failing which could be laid, in the last century, to the charge of the parishioners of Eglwys Fach, for we find that several years had elapsed before active steps were taken for the contemplated sale of seats. Perhaps we do not now know all the causes for these delays, and it is possible that in part the blame belonged to parties outside the parish of Eglwys Fach. However, unreasonable delays in the sale did occur, as proved by the following resolutions :—

“1st of Novr. 1790.

“At a vestry held this day it is unanimously agreed that a Faculty or Quorum Interest for the New ground in the present Church, lately erected in this parish, shall be applied for in the name of the present minister and churchwardens, to be vested in them or their successors for the time being, for the following purposes (viz.), to be by them put up to Ballot by Lots, according to the Plan now drawn, and that no preference in choice of ground shall be allowed to any person whatsoever. And it is further agreed that the said minister and churchwardens for the

time being, and their successors for the time being, shall convey any Lot or Lots of ground in the said Church according to the said plan, as the same shall be drawn out on fair Ballot for that purpose, by any person that may hereafter subscribe thereto, the same to be conveyed to such person at the price mentioned upon such plan for the Lot he shall draw out upon such Ballot.

“ J. Hughes”  
and nine other names.

“ Ordered at the same vestry that Owen Williams, vestry cl’k, is desired to write a Letter to all the proprietors of Land in this parish, that a sale of the new property in the Church shall be on Monday the 18th day of June next.

“ J. Hughes”  
and seven other names.

The introduction of the ballot, to avoid bickering, is a curious feature in the transactions connected with the building of this church. Everything was done very deliberately by the parishioners, or rather the parochial authorities, for it was nearly two years ere the last resolution was put into effect. This the following resolution proves :—

“ At a vestry duly assembled and held in the Parish Church of Eglwys Fach, the 18th day of June 1792, pursuant to due and Public notice previously given, for the purpose of putting into execution a certain faculty or commission granted out of the Ecclesiastical Court of St. Asaph, thereby authorising the churchwardens of the said parish of Eglwys Fach for the time being to sell and dispose of the new ground in the said Church, in certain Lots, in the said Commission or Faculty ment’d and desc’d, for the purpose of making seats or Pews thereon to answer the end purposed by the said Commissioners. We, therefore, the Minister and the Churchwardens, Landowners, and other the Inhabitants of the said parish, hereunder named, have as far as in us lie conformed with the said Commission, and do hereby declare that the several Persons whose names or handwriting hereunder mentioned and affixed opposite to the number of the several Lots and sums of money (appearing to be the value of each respective Lot), we, the purchasers of such Lots, are entitled to have a proper conveyance of the same executed by the proper parties upon Payment of the Purchase money due from them respectively ; and we do hereby order that if Lady Kyffin will not take the following Lots, namely No. 40, 39, 27,

and 28, in the seven guineas range of seats, and pay the same according, the sale in such case as to the whole of the seven guineas seats to be void and of no effect."

Immediately following the preceding minute comes a list of the persons who purchased seats, the number of the lots, and the amount given for each sitting. As it may be interesting to some parties in the parish of Eglwys Fach to know who purchased these seats, I will record their names as given in the parish book :—

Purchaser's Name.	No. of Lot.	Value.
"John Hughes, Vicar . . . . .	38	£7 7 0
Edward Edwards Penant . . . . .	37	7 7 0
Hugh Roberts . . . . .	35	7 7 0
John Owen . . . . .	34	7 7 0
Evan Roberts, Henblas . . . . .	33	7 7 0
William Ll. Roberts . . . . .	32	7 7 0
Richard Middleton, Esq. . . . .	31	7 7 0
Humphrey Williams . . . . .	30	7 7 0
Philip Yorke, Esq. . . . .	29	7 7 0
Eliza Kyffin . . . . .	40	7 7 0
Ditto . . . . .	39	7 7 0
Ditto . . . . .	27	7 7 0
Ditto . . . . .	28	7 7 0
Proprietor of Frith Newydd . . . . .		5 5 0
Abel Lloyd . . . . .		5 5 0
Abel Lloyd . . . . .		5 5 0
Ann Hughes . . . . .		5 5 0
William Ll. Roberts . . . . .		5 5 0
Jno. Chalmers Jones, Esq. . . . .		5 5 0
H. Roberts . . . . .		5 5 0
R. M. Humphreys . . . . .		5 5 0
Mrs. Roberts . . . . .		5 5 0
Edward Lloyd, Esq. . . . .		5 5 0
Richard Davies . . . . .		5 5 0."

After these names is a note to the effect that "the purchase money to be paid on the 1st day of August next."

At a vestry held Sept. 21, 1792, the majority of the parishioners present voted the gift of a seat to the Vicar, John Hughes; and at the same vestry a seat was sold to Abel Lloyd of Esgorebrill for £10 15s. A further sale of seats took place Dec. 3, 1792; but I will record the transaction in the words of the minute :

"At a vestry held and assembled in the parish church of Eglwys Fach, the 3rd day of December 1792, it was ordered that a certain seat or sitting place on the north side of the altar in the said Parish Church was to be set up on sale; accordingly the same was sold to John Roberts, representative of John Forbes, Esq., for the sum of £16 : 7 : 6; and at the same time No. 41, 42, in the range of the seven guineas seats were sold unto Mr. Hugh Kyffin, representative to Sir W. W. Wynne, for the sum of £14 14s.; and also No. 14 in the range of the £5 5s. seats was sold to David Morris, representative to Mr. Thomas Parry of Ty Gwyn."

From another entry it would seem that certain parties in the erection of seats had exceeded their liberty; but again I will transcribe from the Vestry Book:—

"At the vestry held in the Parish Church of Eglwys Fach, on Monday the 11th day of February 1793, by the parishioners then and there assembled, it was ordered that whereas Sir Watkin Williams Wynne, Bart.'s, seats incroached too far into the sitting place of Lewis Lloyd Williams of Hafodwryd, Esq., if the said Lewis Williams will make a decent seat in the Church, he shall be allowed one yard in bredth and length from aisle to aisle to fix the same; and whereas the said Sir Watkin had a greater quantity of ground for sitting places in the old Church than appears he has in the new Church, It was then ordered that he should have the Bench or sitting place on the south side of his old seat, and one of the five guinea seats on the north side of the Church, which together will make up the deficiency."

The following entry implies that certain parishioners would not hesitate, if their rights were invaded, to resort to physical strength, it may be, to prevent the erection of seats on their ground; and apparently seats were sold conditionally, upon the understanding that, should objection be made to the buyer's rights, by purchase, to a certain space in the Church, the money given for the same should be returned to the purchaser. The resolution referring to this matter is as follows:—

"May 4th, 1793.

"We, the minister and churchwardens and other parishioners of Eglwys Fach, met at a vestry meeting, do hereby acknowledge to have received of John Forbes, Esq., by the payment of Mr.

Edwards, sixteen pounds, seven shillings, and sixpence, for ground to erect a pew or seat thereon on the north side of the altar in the said Church of Eglwys Fach, and we do engage to hereby repay the said sum to the said John Forbes, Esq., or his heirs, in case any person prevents him from erecting a pew or seat on the said ground."

With this quotation I bring to a close these interesting extracts from the Vestry Book of Eglwys Fach. The extracts show the difficulties connected, in the eighteenth century, with the erection of churches in rural districts in Wales, and they also show that up to the very end of the last century the parishioners were probably, in North Wales parishes, church-going people.

It remains for me to thank cordially the Rev. H. I. Davies, Vicar of Eglwys Fach, for his kindness in allowing me to make extracts from the parish books, and also for the trouble that he took in transcribing for my use several of the extracts above given.

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## Reviews and Notices of Books.

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A HISTORY OF LITTLE ENGLAND BEYOND WALES, AND THE NON-KYMBRIC COLONY SETTLED IN PEMBROKESHIRE. By EDWARD LAWS. London : George Bell and Sons.

(SECOND NOTICE.)

OUR preceding notice of the work of our able and indefatigable General Secretary for South Wales dealt only with that portion of it devoted to what may be termed primeval Pembrokeshire, and with that period upon which the archæologist is the chief authority. In this branch of inquiry no county history with which we are acquainted can compare with the work at present under review. But when we come to the period for which research of a different order is required, we are forced to the conclusion that Mr. Laws as an historian does not compare advantageously with Mr. Laws as an archæologist. It could hardly be otherwise; for it is given to few men to be eminent in several fields, any one of which calls for undivided attention. Mr. Laws is an experienced and successful digger and delver in barrow and tumulus, and we cannot expect him to attain equal eminence as a plodder through musty deeds and records. The consequence is, that whenever we come across any details connected with or illustrated by pre-historic "finds", they are presented *con amore*, and leave nothing to be desired; but whenever we might hope for discoveries in parchment or paper, we are disappointed. While, therefore, there is in the first fifty pages much that is fresh and of the greatest value, in the remaining three hundred there is little that has not been gathered from well-known sources. True, the gleanings have been well and carefully done, and it is a decided gain to have a number of scattered facts and notices woven into a clear and continuous narrative. The day has perhaps gone by for such works as Eyton's *Shropshire*, or Ormerod's *Cheshire*; but we are conservative enough to regard those monuments of human patience and research with reverence, if not with love. We admit that by many they may be considered heavy, and that they are likely to remain "caviare to the general"; while of Mr. Laws' *Pembrokeshire* it certainly cannot be said that it is dull, or that it will not be "understood of the people".

There is plenty in the book to merit the heartiest commendation, and we could easily specify portions, especially those dealing with the fortunes of the county in its later days, to prove our assertion. But as it seems highly probable that it will run into

another, perhaps several editions, we think that we shall be doing better service to the author if we call attention to such points as we consider are open to question and improvement. For instance, Mr. Laws has been especially careful to record the constant squabbles of Briton, Saxon, Norman, and Fleming; but he nowhere gives us a clear and satisfactory conception of the elements which went to make up Pembrokeshire society, the friction between which was the cause of those miserable and ceaseless conflicts. To say that the Welsh were of different temperament to the other nationalities cooped up within the narrow confines of the modern county, and that their love of independence or abhorrence of restraint was so great that they could not brook a master's hand, is to offer only a partial explanation of the chronic turmoil of Pembrokeshire and of every other district of Wales. One of the most striking facts in the history of the Principality is the remarkably quiet manner in which the people of Gwynedd acquiesced in the conquest of Edward I. They had been brought to more desperate straits before A.D. 1282, and had capable leaders after the fall of Llywelyn. But the clue to the change is to be found in the fact that the conquest of Edward meant not only the subjugation of the people, but the inauguration of a new system of internal policy by the introduction of certain reforms into a community established on ideas that had worn themselves out, and that, by respecting some of its most cherished notions, gradually brought into accord the diverse elements in Cymric and Teutonic society. The pacification of Wales by Edward was a much nobler achievement than its conquest. So also the commonly accepted idea that there was something inherent in the Welshman that led him to fight rather than live in peace is founded upon an insufficient knowledge of the lines upon which the nation was developing before those lines were beneficially diverted by the English conquest. The tranquillity that has been the characteristic of Welshmen ever since that period—with the single important exception of Glyndwr's revolt, the exceptional nature of which is seen in the calm that followed his death—proves that the undoubted turbulence of the earlier centuries arose from something outside themselves rather than from inborn tendencies, from environment rather than from character. Therefore, when Mr. Laws says (p. 66) that the Kymro "proved himself incapable of autonomy", because he made no headway against Silurian, Gael, Saxon, and Scandinavian, it only shows that he has not apprehended the nature of the conditions that kept the Cymry from attaining to national unity.

At p. 70 Mr. Laws describes the policy of Rhodri Mawr, who is said to have divided the Principality between his three sons, as "parochial", and considers that the hideous and interminable wars that devastated Wales in the tenth century "were due rather to the senseless law of succession *instituted* by the founder of the dynasty (*i.e.*, Rhodri) than to individual wickedness and folly". This belief Mr. Laws has adopted from the ordinary writers of



Welsh history; but if Rhodri can, by the utmost stretch of probability, be said to have *instituted* the partition of the Welsh kingdom, it is certain that he only applied to the throne the existing rules of succession to land. Similar phases of national and social life had been passed through by his Teutonic adversaries, until circumstances forced them into new forms of political and economic progress. Sir Henry Maine has observed that the institutions of the Irish (and therefore those of the Welsh) were virtually the same institutions as those out of which the "just and honourable law" of England grew; and he goes on to remark that "why these institutions followed in their development such different paths it is the province of history to decide". Our complaint is that Mr. Laws has not contributed towards that decision, as we might reasonably have expected him to do.

Another branch of the history of Pembrokeshire in which we find Mr. Laws's work at present defective is the condition of the body of the people at an epoch when glimpses of their social existence would be valuable. The early forms of civil life, the tenures under which the general community cultivated their lands or pastured their cattle, and the relations existing between them and their superiors, are in these days subjects of close inquiry; and it is to the county historian that the student of early institutions looks for much of the material necessary for his deductions. He would naturally expect that a history of Pembrokeshire, with its Celtic portion under tribal organisation, its Norman lordships under more or less strict feudalism, its ecclesiastical domain of Dewisland presenting features of both systems, would furnish him with plentiful instances of the action of each upon the other. But Mr. Laws has neglected this field of inquiry. He frequently quotes from the Harleian MS. of George Owen, but has omitted a passage which exhibits the survival of an archaic custom down to the writer's own day. The lord of Kemes notes the existence of a peculiar tenancy called Rudvall, which, by his description of it, seems to have been a relic of the system of communal holding; and as this happens to be the only clear account of such a custom throughout the whole of South Wales beyond what we have in the *Laws* (though it must have been very common in other districts), it is a pity that our historian should not have turned the benefit of his local knowledge to account, and have given us some particulars of it from ancient title-deeds or surveys. Then there are the "Tudwaldi", tenants of the episcopal manor of St. David's, of whose existence we are made aware by the *Valor* of Henry VIII, but of whom we hear nothing from Mr. Laws. We have met with the transcript of a charter (now in one of the Irish libraries), we think of the date of Bishop Gower, which has never appeared in the *Archæologia Cambrensis*, and which is of importance as enumerating the episcopal possessions; but it contains no notice of the peculiar class of tenants above mentioned. Perhaps Mr. Laws was afraid of making his work too dull; but we consider as much popular



interest can be extracted from an old inquisition as from a tumulus. He has gone so far as to give extracts from the charters of Pembroke; but since these exist only in copies which have never been published, we trust he will print them entire in his second edition.

We have space to mention but one or two other points for correction or further reflection. The Romans could not have reached Pembrokeshire so early as A.D. 52 (p. 37), as it was only in the preceding year that Caratacos was overthrown. The observation (p. 53) that the mission of Germanus resulted in the fusion of the Kunedda and Brychan schools of Christianity is ingenious, but not convincing. The birthplace of St. Patrick (p. 55) is not placed by modern scholars in the south-west of England. The statement that "Ogma was the son of Tuatha de Danaan" (p. 61) requires after the word "of" "one of the gods of the". To say (p. 69) that Hywel dda was, *of course*, outside the pale of the Church of Rome, "as the Welsh Church had not acknowledged the supremacy of the Pope", is misleading. What was denied was the supremacy of the see of Canterbury, though at the date of Hywel even this is problematical (see an admirable note on this question by Mr. E. J. Newell in the *Cardiff Weekly Mail* of 15th May, "Cymru Fu" column). We are surprised to learn (p. 112) that the Gwylliaid Cochion Mawddwy, who in 1555 murdered Baron Owen, had had an unbroken existence of four centuries and a half, having been "founded" by Owain ap Cadwgan, who was killed in 1113; the author has adopted a late invention. The assertion (p. 168) that Henry II "practically conquered the Principality" requires considerable qualification; and instead of Glyndwr having thrown away a fair chance by his non-appearance at Shrewsbury fight, the late Mr. T. O. Morgan has proved in our own pages (2nd Series, vol. ii, p. 117) that he never had a chance at all, being too far away to join the luckless Hotspur. Lastly, the note on p. 244, calling in question the accuracy of the late Mr. Thomas Wright, who attributed a letter of Barlow, Prior of Haverfordwest, and afterwards Bishop of St. David's, to the year 1533, is superfluous. Further inquiries will show Mr. Laws that Mr. Wright was perfectly correct.

Such errors and omissions as we have pointed out are easily remedied, and militate but slightly against the real value of Mr. Laws's work. Frequent perusal brings out its excellences, and its slight defects sink into comparative insignificance. We trust the time will soon come when the call for a new edition will allow of their complete elimination.

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OGHAM INSCRIPTIONS IN IRELAND, WALES, AND SCOTLAND. By the late SIR SAMUEL FERGUSON, P.R.I.A., LL.D. Edinburgh: David Douglas. 1887. 8vo. Pp. 164.

THE study of Ogham inscriptions is one of the least popular branches of archæology, and the reason of this appears to be that

the authorities on the subject have arrived at no definite conclusion as to the meaning of the inscriptions, or as to the origin of the peculiar form of letter in which they are written. Most people like to be told dogmatically what they should believe. As Mark Twain says, when he sees an object in a museum labelled as being of uncertain date, it produces no effect upon his imagination whatever; but if its age is marked several hundred years B.C., he is deeply impressed. Without wishing to depreciate the services rendered to science by the late Sir S. Ferguson, we fear that he has not succeeded in advancing the study of Ogham inscriptions sufficiently far to enable the general reader to accept his conclusions unhesitatingly. The present volume contains the Rhind Lectures on Archæology, delivered in the autumn of 1884 at Edinburgh, in connection with the Society of Antiquaries of Scotland. Before the work was ready for the press, the accomplished President of the Royal Irish Academy died, deeply lamented by all who had the privilege to know him, and leaving a gap amongst Irish antiquaries that will not easily be filled. The history of his labours is told in the preface as follows: "For many years it had been the habit of Sir S. Ferguson to spend his summer holidays in visiting these monuments. His time and energies for the rest of the year were devoted to his professional or official duties; but his annual vacation was consecrated to the pursuit of poetry, literature, and antiquities. The sedentary life of the city was then laid aside, and the long summer days were passed driving about the country in search of these and kindred subjects of interest. The rough accommodation and homely fare which these excursions often entailed were not without their attraction for him; his genial nature was happy in simple intercourse with his fellow-man, while the varied beauties of the external world ever gave him deep and keen delight. Year after year every nook and corner of Ireland and Wales was thus explored." The result of these annual expeditions was that before his death Sir S. Ferguson had visited and taken casts of almost every Ogham monument in Great Britain, with the exception of those in Scotland. One hundred and sixty-three of these casts have been photographed by direction of the Royal Irish Academy, and twenty-one have been published in their *Transactions*. This being the case, it is a matter of extreme regret, and one which very much detracts from the value of the book, that it contains no illustrations whatever, although all this material was available. The readings of the inscriptions only are given, so that without referring to other works or seeing the stones themselves the reader has no means of testing their accuracy.

It is hardly necessary to remind members of the Cambrian Archæological Association that the Ogham alphabet is formed by straight strokes (numbering from one to five), branching out on either side of a stem-line, or cutting right across it. The twenty letters of the alphabet are divided into four groups of five each, thus:

B L F S N  
 H D T C Q  
 M G Ng st R  
 A O U E I

Assuming the stem-line to be horizontal, the first group consists of cross-strokes drawn at right angles below the line; the second of cross-strokes drawn at right angles above the line; the third of long strokes drawn diagonally across the line; and the fourth of short strokes drawn at right angles across the line. In addition to the above there is a supplementary group of diphthongs, called the "Forfeada" or "overtrees", expressing the following sounds:

Ea Oi Ui Ia Ae

The origin of the Ogham alphabet is a hard nut to crack. Canon Isaac Taylor has attempted to solve the problem, in his *Greeks and Goths*, and so has Prof. Rhys, in his *Lectures on Welsh Philology*; but no satisfactory answers have been given to the questions, Who invented it, Celts or Scandinavians? When was it invented? Is it founded on the Roman alphabet, or derived from the Runic Futhorc? The tradition in Ireland is that it was invented by the half-mythical Tuatha de Danaan, a colony supposed to have come from the north of Europe through Scotland. There are some curious resemblances between the Ogham and the Runic alphabets, both being formed of straight strokes branching out of a stem-line; both being divided into groups of letters; and both having the letters called after the names of trees. The later Runic alphabet or Futhorc consists of sixteen letters, arranged in three groups, thus:

F U Th O R C  
 H N I A S  
 T B L M Y

Setting aside, as being contrary to experience, the possibility of a new alphabet of letters representing sounds having been invented by an illiterate people without passing through the hieroglyphic and other stages of development, it is evident that both the Runic and Ogham alphabets must have been derived from either the Greek or Roman ones;<sup>1</sup> but the secret of the alteration of the order of the letters has yet to be discovered. The fourth group of the Ogham alphabet consists entirely of vowels, which explains its *raison d'être*; and Sir S. Ferguson suggests that the second group is an anagram of the words for one, two, three, four, five in the ancient Celtic speech, thus:

H'aen  
 Da  
 Tri  
 Cathar  
 Quig;

but this theory appears to be very far-fetched.

<sup>1</sup> These being the ones derived from the Phœnician alphabet, which the Celts and Scandinavians would be most likely to have seen.

The disfavour into which the study of Ogham inscriptions has fallen at various times, and the openly sceptical opinions which have been expressed as to this kind of letter having any meaning at all, arise from the uncertainty as to what the true readings should be. Sir S. Ferguson gives a clear explanation in the first chapter of the reasons why correct readings are so difficult to obtain, even when the key to the alphabet is known. Errors are due to four distinct causes: (1) imperfections in the alphabet itself; (2) want of skill on the part of the writer or carver; (3) destruction of parts of the inscription by the effects of the weather; and (4) inequality in the angle of the stone used as the stem-line.

The Ogham alphabet has an inherent defect which exists in no other, for the shapes of the letters give no clue as to whether the inscription is in the proper position for being read, or whether it is upside down. In some cases also the inscriptions are intended to read from right to left, instead of from left to right. There are thus four distinct ways of reading an inscription, because the first group of letters, if placed in its proper position, with the cross-strokes below the horizontal stem-line, and read forwards (*i.e.*, from left to right), gives BLFSN; but if read backwards (*i.e.*, from right to left), NSFLB; if placed upside down and read forwards it becomes HDTUQ; and if read backwards in the same position, QCTDH.

The want of skill on the part of the writer or carver of the inscription may cause the strokes forming a letter to be inexactly spaced, and in the older Ogham inscriptions there are no points to separate the words. The effects of weathering or fracture of the stone may remove the strokes on one side of the stem-line or at one end of a letter, thus entirely altering its value. On the Ogham monuments the angle of the stone is generally used as the stem-line, and if it is not perfectly even it is often difficult to tell on which side of the line the cross-strokes are intended to be.

Sir S. Ferguson says: "With so many causes of uncertainty, inherent and external, it is not surprising that scholars of fifty years ago looked upon Oghamic investigation as an unpromising employment. Sir James Ware and Mr. Astle had made public the fact that such an alphabet existed, and that Irish manuscripts of respectable antiquity professed to give examples of several varieties of it, and to furnish keys. Lhuyd, the father of Cambro-British archæology, had seen the Ogham inscribed stone of *Bruscos* on the strand at Trabeg Creek, near Dingle Harbour, in Kerry. Petrie had made known the general appearance of such a monument by his drawing of the Ogham-inscribed pillar-stone at St. Manchan's, in the same neighbourhood; but he did not at that time regard such an inscription as true alphabetic writing, and attempted no transliteration of the digits he had drawn."

The key to the Ogham alphabet is given in the *Book of Ballymote*, a compilation of the fourteenth century preserved in the Library of the Royal Irish Academy in Dublin, and a knowledge of the meaning of the Ogham letters still survives amongst the

common people in the South of Ireland in a doggrel rhyme beginning with the following lines :

“ For B one stroke at your right hand,  
And L doth always two demand ;  
For F draw three, for S make four ;  
When you want N you add one more.”

Sir S. Ferguson quotes a curious passage out of the Windele MSS., in the Library of the Royal Irish Academy, about a man named Collins, living at Duneen, co. Cork, who, in our own day, painted a long Irish poem on the Zodiac in the Ogham character upon his favourite walking-stick, and was also summoned before the magistrates for putting his name on his cart in similar letters. The accuracy of the key given in the *Book of Ballymote* has been proved by the Right Rev. Dr. Charles Graves, Bishop of Limerick, who applied the well-known cypher-test to the Ogham inscriptions of Ireland, and also by the discovery of the Sagramnus biliteral and bilingual stone at St. Dogmael's, in Pembrokeshire.

Sir S. Ferguson's book contains seven chapters, the first being introductory, the next four dealing with the inscriptions of Ireland, the sixth with those of Wales and Devon, and the last with those of Scotland. The arrangement is geographical, the monuments being described in the order in which they were visited, with remarks as to the surrounding scenery and the situation of each. The whole is divided into numbered paragraphs with marginal notes in the most systematic manner, so that, with the aid of a complete index and list of contents, the labour of looking out any particular passage is reduced to a minimum. In this respect it compares very favourably with the slovenly manner in which many archæological writers put their work together. The exact position of each monument is carefully defined, and a reference given to the sheet of the Ordnance Map where the place is marked. Many authors of papers in the journals of archæological societies know so well where the localities they mention are to be found, that they assume their readers are equally well informed, and consequently omit such very necessary information as the number of the sheet of the Ordnance Map, the county, parish, the number of miles north, south, east, or west of some large town, and the distance from the nearest railway-station. The omission of particulars of this kind causes a vast amount of unnecessary trouble and annoyance to students.

Sir S. Ferguson has produced a handbook of the Ogham monuments of Great Britain which will be a great help to future inquirers wishing to visit the localities where they are to be found, and it is also valuable as giving a careful series of readings of the inscriptions; but it leaves completely untouched all the most interesting problems connected with the subject. If these problems are ever to be solved, it must be by some person like Prof. John Rhys, who possesses a thorough knowledge of the Celtic language. Sir S.

Ferguson was himself fully aware of the limits of his powers, for he says: "I shall have to leave the question of the Irish or British, as well as of Pagan or Christian origin, dependent on the question of language, which I do not profess to solve." At the same time, the problem has not yet been attacked competently from its archaeological side. A great deal may be learnt from a map showing the geographical position of all the monuments, for it is probable that they originated in the part of the country where they are most numerous,<sup>1</sup> that is to say, in the south-west promontory of the co. Kerry. A list of the stones, arranged according to the associations in which they have been found, shows that a considerable proportion occur in churches or churchyards, pointing to the Christian origin at least of some of them. In Ireland the largest groups of Ogham monuments and the greatest number collectively have been discovered either built into the walls and roofs of the underground chambers within raths, or in ancient burial-grounds called "killeens", now used only for the interment of unbaptised infants and suicides. Sir S. Ferguson and Mr. R. Rolt Brash are both of the opinion that the building materials for the rath-caves were obtained from the neighbouring killeens, which cemeteries must, if this is so, be of greater age than the rath-caves. It is to be regretted that the killeens have not been more thoroughly explored, with a view to determine whether the burials in them are Pagan or Christian. Several killeens are described in Mr. R. Rolt Brash's *Ogham-Inscribed Monuments of the Gaedhil*, and in one that was examined the bodies were not cremated, but enclosed in rude cists formed of stones set on edge. Superstitious ceremonies are still performed in some of the killeens, consisting of making the circuit of the burial-ground sunwise whilst saying certain prayers, and leaving votive offerings in a hollow stone basin called a "bullaun", or hanging up pieces of rag on a thorn-tree over a holy well. A certain number of the Ogham monuments are marked with crosses of early form, but it is often difficult to determine whether the sacred symbol and the inscription were both carved at the same time. Sir S. Ferguson believes the crosses to be contemporaneous with the inscriptions, but Mr. Rolt Brash takes an opposite view; and "when doctors disagree, who shall decide?"

The sixth chapter, on the Welsh Ogham stones, will probably be of most interest to the readers of *Archæologia Cambrensis*, although there is very little added to what has already appeared in our Journal, in Prof. Westwood's *Lapidarium Walliæ*, and in Prof. J. Rhys's *Lectures on Welsh Philology*.

The work of Sir S. Ferguson's life has been a labour of love, and it is to be hoped that the publication of his lectures will induce others to take up the study of the early sepulchral monuments of

<sup>1</sup> Dr. J. Anderson, in his *Scotland in Early Christian Times*, First Series, has explained this method very ably. He calls the group consisting of the greatest number of examples the "principal group", and the others the "derived groups".



Great Britain, which he pursued with such untiring energy; and if, when climbing on the shoulders of an intellectual giant, we are enabled to see further into the past than the giant himself, we must not forget that it is not to our unaided powers of vision that we owe our success.

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## Archæological Notes and Queries.

AN ANCIENT MS. CONNECTED WITH LLANDAFF CATHEDRAL.—“At the Episcopal Visitation held in Llandaff Cathedral on Wednesday the 23rd inst., an ancient MS. of great interest connected with the history of the Chapter was delivered into their custody by Mr. J. E. Ollivant, the Chancellor of the Diocese. The existence of this MS. had been for many years unknown to the members of the Chapter until interest being aroused in the history of the Chapter in the time of the Cathedral Commission of 1853, search was made in the Diocesan Registry, at the instigation of Bishop Ollivant, for any MSS. bearing on its history. The Registrar, Mr. Huckwell, when asked what documents were in his possession, did not at first mention these; but on March 24 he put into the Bishop's hands some MSS. in parchment, which doubtless formed one of the ‘three books’ said by Browne Willis (p. 177) to be in the custody of the Chapter of Llandaff, viz., the Chapter Act Book, begun in 1575; the *Liber Llandavensis*; and the third containing ‘some orders by Bishop Blethin’. The Chapter Act Book still exists; the *Liber Llandavensis* has wandered from its original possessors, and is now in the possession of Mr. P. B. Davies-Cooke of Owston, near Doncaster; and the third comprised the MSS. restored on the 23rd inst. to the Chapter. These were rebound and carefully guarded by the late Bishop, and were found among his papers by the Chancellor, his executor, by whom a correct copy and a translation have been made. The Visitation afforded a fitting opportunity to restore these interesting pages to the custody of the Chapter.

“The first sheet (paged 81, as if it had belonged to a larger volume) is a copy of a dispensation respecting marriage within the prohibited degrees, granted by Cardinal Wolsey. The other side of this has been utilised for the commencement of the charge of Bishop Blethin to the Chapter, 1575. The third portion is headed ‘Consuetudines et Ordinaciones Ecclesiæ Landavensis’, and contains much interesting matter respecting the government of the Cathedral, the residence of the canons and their *rota* for preaching, the oaths of the bishop and canons on installation, and so forth, in six pages. The whole ends with a blessing and imprecation on those respectively who should keep and violate them, and a declaration that these ordinances were sealed by the Bishop and Chapter, Janu-

ary 30, 1575, and 18 Eliz. Amongst the details we find that such canons as had not the *divinum prædicandi donum* were required to pay, instead of preaching, the sum of five shillings of English money. Every canon was required to purchase a cope of the value of five marks, which on his death his executors were to hand over to the church, or the value of the same.

"It is possible that these are ordinances which were drawn up in the time of Bishop Henry, Prior of Abergavenny, who regulated the status of the Chapter between 1195 and 1218; or that those concerning the 'Residence of the Canons' are those drawn up by William de Brewys, 1265-86, which are to be found in the original *Liber Landavensis*. That there is some connection between these 'Consuetudines' and the *Liber Landavensis* appears clear, for the Chancellor forwarded a few extracts to Mr. Davies-Cooke, who kindly compared them with his MS., and found great similarity; for instance, the entry about the cope is to be found in both.

"Some extracts from the 'Charge of Bishop Blethin', with other interesting matter, may be found in the *Account of Llandaff Cathedral*, published by Bishop Ollivant in the year 1860."—*Western Mail*, May 25, 1888.

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RECORDS OF THE BAILIWICK OF WREXHAM, A.D. 1339 AND 1340.—"It seems desirable to call attention to some of the chief points of interest presented by the records which the Corporation of Wrexham have lately ordered to be transcribed and translated. These records are simply the proceedings of the courts of the bailiwick of Wrexham, held between Michaelmas 1339 and Michaelmas 1340.

"The bailiwick or raglotry of Wrexham (representing an ancient Welsh commote) included, besides Wrexham, the following townships:—Rhiwabon, Dinhinlle Isaf, Dinhinllé Uchaf (then, apparently, called 'Trefibychain'), Moreton Wallicorum (then called 'Eglwysegl'), Moreton Anglicorum (then called simply 'Moreton'), Cristionydd Kenrick, Esclusham, Minera, Bersham, Broughton, Brymbo (then sometimes called 'Bryn-baw'), Erddig (then called 'Eurddicot'), Stansty, Acton, Marchwiel, Sontley, Eyton, and Ruyton. The other townships in the present Hundred of Bromfield belonged then to the bailiwick of Marford.

"As representing an old Welsh commote, the bailiwick of Wrexham had its group of ancient Welsh officers,—its raglot, its ringild, its sergeant of the peace, and its chief forester, all of whom are mentioned in the record. These were entitled to various charges on certain lands. They were entitled also to levy certain sums on the tenants, or at least the bond-tenants of the lord. But Cenric ap Codblawd and Einion ap Rhirid, two of the raglot's bailiffs, were continually being 'presented' for exacting more than was due; and in one case these bailiffs were 'presented' for 'going daily as guests to the houses of the lord's bondsmen in Dinhinlle, to their damage, and in contempt of the lord.'

"The values of things in this district at that time are worthy of



notice. Horses were worth from five to eleven shillings each, and bulls from five to six shillings. Cows are nearly always appraised at six shillings and eightpence, and lambs were twopence apiece. On the other hand, a hive of bees was worth nearly nine shillings. Lead was fifteen shillings a charr, the charr being nearly equal in weight to our ton. Corn was sold by the hob or hobbett, the meill, and the quarter. The hobbett is still in use; but I have never heard of the meill. Oats were threepence a hobbett, and there were eight hobbetts in a quarter. Wheat was two shillings a quarter. Flax was sold by the 'disne', whatever that may be.

"Ieuan Dymock, the second of the well known family of Dymock, is twice mentioned in these records; but if Dymock is really a Welsh surname, it was the only Welsh surname then established in the district. With this doubtful exception, all names were strictly personal, and not hereditary. Names like John, Thomas, and William, were only then beginning to come into use, and were still very rare. The really common male names were Addaf, Bleddyn, Cadwgan, Cenric, David, Ednyfed, Einion, Elidyr, Griffydd, Griffri, Grono, Heilin, Howel, Hwfa, Ieuf, Ieuan, Iocyn, Ithel, Iorwerth, Madoc, Meilir, Morgan, Owen, and Rhys. The following male names occur more rarely: Awr, Belyn, Cadifor, Cyfnerth, Daniel, Dony, Dyfynwyn, Gwyn, Gwion, Gwrgeneu, Ifor, Llywarch, Madyn, Medron, Niniaw, and Rhirid. I give, finally, all the female names mentioned in the record: Angharad, Dyddgu, Efa, Generys, Genilles, Gwenllian, Gwenhwyfar, Gwerfil, Gwladys, Hawys, Hunydd, Lleucu, Marred, Myfanwy, Nest, Tangwystl, and Tibot.

"Scores of the persons mentioned in these records had nicknames, and in some cases a man's nickname wholly displaced his true name. Thus one man was always called 'Codblawd' (Bag of Meal), another 'Bongam' (Crooked Shank), a third 'Talgrach' (Scabby Forehead), a fourth 'Bolgrach' (Scabby Belly), and a fifth 'Torddu' (Black Belly). Then we have names like 'Ithel Gostog' (Ithel the Surly), 'Iorwerth Grinwas' (Iorwerth the Niggard), 'Madoc Hagr' (Madoc the Ugly), 'Cenric Sant' (Cenric the Saint), 'Madoc Chwith' (Madoc the Left-Handed), 'Iocyn Oer' (Iocyn the Cold). 'Grono y Mes' (Grono of the Acorns) may also be mentioned as a curious name.

"There were very few Englishmen in the district; and in one trial in which an Englishman was concerned, the case had to be adjourned to the next court because not enough of his countrymen were present to form a jury. There were, however, a good many Englishmen settled near Ruabon, either in the township of Dinhinlle Isaf or in that of Moreton-below-the-Dyke. In the last named township were at that time iron mines; and in the same township, or in the adjoining township of Dinhinlle Isaf, was also a forge; and I think it must have been in connection with these iron mines and forge that the colony of Englishmen just mentioned came to be established. Now the eastern portion of Moreton-below-the-Dyke forms a distinct hamlet, which is still called 'Moreton Anglicorum',

or 'Moreton of the English', and this hamlet includes 'The Gefelian', a name which means 'the Smithy', whilst just outside its borders are two farms which for centuries have been called 'The Cinders'. Finally, Moreton Anglicorum formed part of a manor which was called 'Manerium Fabrorum', or Manor of the Smiths. I think, then, that Moreton Anglicorum was possibly the district occupied by the Englishmen who worked the iron mines and forge above named. How were the spiritual wants of these Englishmen supplied? In answer I may say that in a survey of Moreton Anglicorum, taken in 1620, an old chapel, then in 'decay', is mentioned there.

"Besides Ieuan Dymock, the ancestors of several other well known local Welsh families are mentioned in these records, the ancestors of the Broughtons of Marchwiell, the Lloyds of Plas Madoc, the Eytons of Eyton, the Sontleys of Sontley, and of the present Mr. Jones-Parry of Llwynnon.

"More interesting still it is to find mentioned, not once only, but again and again, those two famous brother bards, Madoc Benbras and Ednyfed ap Griffith. It seems quite worth while to tell the story of these two poets, and of their almost equally famous brother, Llewelyn Llogell, the parson of Marchwiell.

"In the early part of the fourteenth century there was living in the neighbourhood a gentleman of ancient Welsh lineage, who owned a large part of the townships of Sontley and Eyton, and from whom the Sontleys of Sontley and the Eytons of Upper Eyton were derived. His name was Griffith ap Iorwerth ap Einion. Now this gentleman had three sons,—Ednyfed; Madoc, commonly called 'Madoc Benbras' (Madoc Coarse Head); and Llewelyn, rector of Marchwiell, commonly called 'Llogell' (or Pocket). Now all these three sons were notable poets, and their names were connected with two of the three 'regenerating Eisteddfodau' of Wales. In the confusion and social disorganisation resulting from the long struggle for Welsh independence, the ancient Welsh metres were in danger of being wholly forgotten throughout North Wales. The three sons of Griffith ap Iorwerth had been compelled to go to Glamorgan as pupils to Llewelyn ap Gwilym Emlyn (who was then at the court of Ifor Hael) to learn the mechanical principles of their art. But it was through the three great 'regenerating Eisteddfodau' that the rules of vocal song became again the common property of the bards of Wales.

"The first of these three Eisteddfodau was held at Maes Aleg, under the patronage of Ifor Hael. The second was held at Dolgoch, in Emlyn; and here Ednyfed ap Griffith, one of our three local bards, won the chair. It is said that this Ednyfed, of Sontley, was actually the preceptor of the famous poet Iolo Goch. It was probably at his instance that the third of the three great 'regenerating Eisteddfodau' came to be held in the parish of Marchwiell. At this famous congress of the bards, held under the patronage of Earl Mortimer of Chirk, Ednyfed's two brothers greatly distinguished

themselves. Here Llewelyn Llogell read his englynion of 'March-wiail Bedw Briglas' (Saplings of the Green-topped Birches), in which the name of the parish was punningly hit off. And here Madoc Benbras, the other brother, won the chair and birchen wreath for a poem to a lady,—a poem which Dafydd ap Gwilym, perhaps the finest poet which Wales had produced, himself praised.

"Now, as I have said, the above named Madoc and Ednyfed are repeatedly mentioned in these records of court. In one case they prosecuted David ap Howel for trespass and for cutting twigs upon their land, the defendant being found guilty, and fined twelve pence. In another case the lord assigns them three roods of land in Morton in place of three roods of their own land wasted in iron mining. In a third case Madoc Benbras is defendant, with others, in a plea concerning agreement. Finally, this same Madoc sues Einion ap David for one meill of corn, and wins his case. The name of Llewelyn Llogell does not occur in the records; but his son, David ap Llogell, appears to be once mentioned. Griffith ap Iorwerth, the father of the three poets, was at this time dead; but his widow, Gwenhwyfar ferch Madoc, was still living, and is described as appearing in court and acknowledging herself indebted to Stephen of the Green in the sum of twenty-nine shillings and two pence.

"Madoc, Vicar of Wrexham (doubtless Madoc ap Hwfa, or Madoc Athro), is twice mentioned, once for 'brewing contrary to the assize of ale'. The names of other clergymen also occur: Madoc ap Ithel, chaplain; Howel ap John, chaplain; Howel the chaplain; and William Francais, or William the Frenchman. Then we have Grono the sexton, and Madoc the 'clochydd' or clerk.

"There were not then many trades practised in this district. Plenty of shoemakers, smiths, and carpenters are, however, mentioned in the record. The name of a man's trade or calling was generally blended with his personal name, so as to yield names like the following: 'David Of' (David the Smith), 'Iorwerth Saer' (Iorwerth the Carpenter), 'Madoc Grydd' (Madoc the Shoemaker), 'Ieuan Winwr' (Ieuan the Wine-Seller), 'Iorwerth Feichiad' (Iorwerth the Swineherd), 'Hwfa Feddyg' (Hwfa the Physician).

"The fines or amercements mentioned in the record as imposed for offences, were generally very small, and there are only two instances recorded of persons committed to gaol. Nearly every offence was purged by fine. This was even the case with manslaughter. Thus Einion ap Bleddyn, indicted for the death of Iorwerth the Carpenter, of Brymbo, paid a fine of six shillings and eight pence for the lord's peace; and Howel ap Hwfa ap Madoc, indicted for the death of Alan Bertar, paid a fine of three shillings and four pence. The fines for theft were generally much higher. Thus David ap Iorwerth Ddu, indicted in that he stole three cattle worth six shillings, of Addaf Goch, had to pay a fine of twenty-six shillings and eight pence.

"'Forestalling', that is purchasing articles on their way to market, with the intention of selling them again at a higher price, was

regarded as a serious offence; and Gwilym ap Donyrn, for forestalling victuals going to Fabrorum, was fined six shillings.

"In conclusion, two other curious cases may be mentioned. In the first, Einion ap Rhirid, one of the raglot's officers, before named, was fined for unjustly importing cattle into the country, on account of the deficiency of bondsmen, infringing thus a regulation which must have been made in the interest of the bondsmen.

"In the other case, Iorwerth ap Myfanwy and David ap Iorwerth Ddu were attached for conferring together without license, and stealing a leek from the garden of David ap Cadwgan Fychan. Now this unlicensed conference associated with the taking of a leek (the symbol of Welsh nationality) looks rather as though something political, something that might be taken for an anti-English movement, was suspected.

"I have by no means exhausted, in the foregoing notice, all the points of interest presented by the record. The latter contains, however, a great deal of unimportant detail, and the thoughtless reader will, therefore, no doubt, pronounce the whole transcript to be of little value. I do not hesitate to say, however, that to the historian records like this are priceless; and that this particular record has not merely thrown a flood of light on the time to which it relates, but has actually cleared up points of present day interest which have hitherto remained obscure. There are at the Record Office boxes full of other ancient documents relating to this district. Surely there are those who would gladly contribute to have the more important of these documents transcribed. The transcripts, or translations of them, might then be placed in our Free Library, and so made accessible to all.

"ALFRED NEOBARD PALMER."

*Wrexham Advertiser*, Jan. 21, 1888.

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REPORT ON THE EXCAVATIONS IN THE ABBEY OF STRATA FLORIDA.  
—Last year I commenced to excavate the site of the Cistercian Abbey of Strata Florida, in Cardiganshire, and I read a paper thereon at the Denbigh Meeting of the Cambrian Archæological Association. It was then determined, if a sufficient fund were subscribed, to continue the excavations, and clear away the accumulated soil and rubbish from the site, and store on the spot the mouldings and other details of the church now hidden, with a view to elucidate the style and period of the building, and preserve its remains, under the care of a local committee, for the inspection of future visitors. A fund of upwards of £90 has been collected, and, though not sufficient to complete the work, the estimated cost of which is £150, the Committee of the Cambrian Archæological Association determined to begin the excavation under my superintendence. The works are now in progress, having been commenced on the 24th of May last, and a staff of twenty-two men, under an efficient clerk of works, is

employed in clearing away the accumulated rubbish and *débris* of three centuries of neglect and decay. About half of the nave, and the north and south aisles have been cleared, together with the whole of the north transept and its three eastern chapels, about half of the presbytery, and the exterior of the north transept, the east end of the presbytery, and the east side of the south transept and chapter-house, disclosing the freestone plinths and magnificent buttresses, showing that the entire building had fine-dressed freestone quoins throughout. The excavations, so far as they have gone, have brought to light a most valuable series of architectural details, in no way inferior to those in any of our finest English cathedrals, much of the carved work resembling in its character the carving at Lincoln Cathedral and at St. David's. The nave-arcades, of which masses have been found lying as they had fallen outwards, were of richly moulded pointed arches of Early Transitional work, alternately of different sections. Already three distinct sets of mouldings have been discovered. Fragments of carved capitals have been found, and portions of the moulded bases and shafts of the piers. The respond of the south arcade is, fortunately, perfect to the height of several feet above the base, and it is hoped that some portion of the piers close to the central tower are still standing under the mass of fallen rubbish which covers that part of the church. In the north transept was found the great north door, with fragments of carved mouldings of lily pattern, exactly the same as in the north doorway of St. David's Cathedral. The three eastern chapels of the north transept had clustered piers, with pointed arches of Early Transitional type, and were groined. The handsomely carved central boss, with iron loop for suspending the lamp in front of the altar, has been found in each chapel, together with the bases of the altars, and most beautiful pavements of incised and encaustic tiles in elaborate and artistic patterns. Some of the tiles have armorial bearings and designs, with the dragon of Wales, the griffin, the arms of Despencer, and one plain shield with a chevron. The tile pavements are singularly beautiful in design, and of very rich glazing and colouring. Fragments of plaster painted in fresco have been found, with fragments of stained glass windows, and much of the stonework has been painted, more especially in the chapels and presbytery. Externally, on the eastern side of the south transept, have been found a series of monks' graves, some of which have still their carved head-stones *in situ*. They are of early date, with very curious interlaced rope-work patterns, of Celtic type, carved thereon. The graves are covered with rough local stone slabs. The first one found had a cross carved on it, and is probably the grave of the first abbot, David, who died in 1182, when the Abbey was being built. In the presbytery, which was also groined like the chapels, masses of the fallen arches have been found, and underlying them a large quantity of the jambs of the great east window, which was of peculiar type, much resembling the east

window of St. David's Cathedral, which was built by Bishop Peter de Leia. Instead, however, of the lozenge ornament, as at St. David's, this has a circular pattern, of peculiarly Norman character, and is quite unique in its design. The ruins of the great central tower still remain to be opened. The arches have fallen to a great extent, and it is hoped that some of the mouldings may be found *in situ* and intact. All the moulded stone-work and carvings are carefully removed as the work proceeds and stacked on the spot where found, and an immense mass of most interesting architectural details is being accumulated. Unfortunately, the funds are being rapidly exhausted, and it is hoped that further subscriptions may be obtained, so that the work may be completed, and that measures may be taken to secure from damage the exquisite tile pavements, together with what is left of the building.

It is proposed, if sufficient funds are obtained, to cover in one of the chapels, so that some of the more delicate carved work and other objects of interest discovered may be secured from damage or loss. Eventually it is intended to hand over the ruins to a local committee, who will take charge of them. A small fee will be asked for admission, which, with the funds thus raised, will be sufficient to maintain them in good order and repair.

Subscriptions in aid of the Excavation Fund will be received by Mr. R. W. Banks, Ridgebourne, Kington, Herefordshire, the Treasurer of the Cambrian Archæological Association. A collecting-box has also been put up in the ruins, and the clerk of the works, Mr. Telfer Smith, will receive and account to the Treasurer for any donations visitors may place therein or hand to him.

Subscribers to the Excavation Fund will have an excellent opportunity of visiting Strata Florida and inspecting the state of the work immediately after the meeting of the Cambrian Archæological Association at Cowbridge, commencing on Monday, the 13th of August, as it is proposed that a party shall be formed for this purpose, leaving Cowbridge on Saturday, the 18th. Sunday will be spent at Strata Florida, and the excavations formally explained on the Monday.

STEPHEN W. WILLIAMS.

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THE MYSTERY PLAYS AT MORLAIX.—“A correspondent of the *Daily News*, who witnessed the mystery play of ‘St. Tryphine’, which has just been performed at Morlaix, in Brittany, gives some account of the doings. The play was acted in the old theatre by a company from Plouaret. The leading actor, Menguy, an authority on the Celtic melodrama, played the part of Kervoura, who, by his ambition to make himself King of Britain, was the cause of all the misfortunes of his sister Tryphine, wife of King Arthur. Nothing more curious and rudimentary can be conceived than some of the stage effects. A good deal was left to the imagination of the spectators, and archæological truth was not in all instances respected. For instance, the King of England appears guarded by soldiers of



the 148th Line Regiment. The barbarous grossness of the mysteries which used to be played in churches in former times was not expurgated. A popular Celtic song, by masons building a castle, was one of the taking curiosities of the piece, the representation of which was extended over two days. M. Luzel, the archivist of Quimper, and one of the last of the Breton bards, wrote the prologue, which was a great success, in spite of the religious scepticism of the house and its historical ignorance. There was much laughter at the passages showing the childish simplicity of religious faith of the author of the mystery. The banquet given at the town hall after the mystery plays were over was rich in local colour. Everything was as much as possible a revival of the time of Queen Anne. The tables were served by peasant men and women from Quimper, Pontaven, Pontlabbé, and other primitive places, wearing the local costumes. MM. de Bornier, Luzel, Zaccane, the novelist and playwright, who is a Morlaix man, and the company of the Théâtre Français, were at the banquet. Draftsmen of the illustrated journals from all parts also attended, and many artists from Paris, who were busy sketching in their notebooks. One of the toasts given was 'Legendary Brittany, and long may she retain her picturesque customs.' In the evening there was a ball in the market-place, at which the dances of the country were performed to the music of bagpipes. The ball-room was under the arches of the Viaduct. The theatrical company from Plouaret led the figure-dances, which were local. There was plenty of life and mettle in the heels of the dancers, and, as nearly every one who was not from Paris had drunk freely, without, however, drinking too deep, the company was in a right joyous mood. Many of the dances were photographed while being performed. The Parisians have made an excursion to St. Pol de Léon, to see the open-work stone belfry described by Pierre de Lotti, and sung of by Louisa Puget. M. de Bornier and M. Mounet-Sully climbed to the top. They also went to visit the famous Roscoff fig-tree, the branches of which have taken root in the ground like those of an Indian banyan and sent up other trunks. M. de Bornier has told us that he will adapt the Mystery of St. Tryphine for the Français, and will preserve its picturesque character, and, so far as possible, its *naïveté*."—*St. James's Gazette*, April 17th, 1888.

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ORGANISATION OF LOCAL ARCHÆOLOGICAL RESEARCH.—The following letter has been addressed to the Editor of the *Archæological Review* (April 1888):—

"Sir,—Last summer, in conversation with one or two friends who were, like myself, much interested in provincial archæology, and much vexed at the desultory, unsystematic, and overlapping character of much that is attempted both in investigation and publication by our county societies, I proposed that the Society of Antiquaries should be invited to call us together in conference.

The idea was favourably received. From several county archæologists, of far greater repute and experience than myself, to whom I ventured to make a like proposition in writing, an equally sympathetic response was obtained. It was proposed to address a respectful joint request<sup>1</sup> to the President and Council of the parent Society, that it would please them to summon such a gathering. For reasons that need not here be specified it was decided to defer prosecuting this plan till the current year.

“It was, therefore, with peculiar pleasure that I read in the first issue of the *Archæological Review* a like idea elaborated and excellently expressed in the opening ‘Editorial Note’. We all want more direction and system in our archæological researches. I cannot conceive that aught but good could accrue from a general conference under the auspices and authority of the Society of Antiquaries. I should not propose, in any joint petition, to dictate to the Society in any way the details of such a conference, or how representatives of the different societies, or individuals unconnected with any special organisation, should be invited; but if the idea commended itself to the President and Council, I am sure they are to be fully trusted to carry it to a wise conclusion.

“Your own way of arguing the necessity for the joint and systematic action of antiquaries leaves hardly anything more to be said; but I may point out how, in the department of ecclesiology, in which I am primarily interested, such united and methodical action on matters like bells and church plate, if adopted but a few years ago, would have saved us from some poorly done work, and improved materially all that has been accomplished. Specialists, too, like Professor Browne and Mr. Romilly Allen, in early sculptured stones, or Baron de Cosson and Mr. Hartshorne, in effigies, would find their work rendered so much easier of satisfactory accomplishment, by the compilation of careful catalogues throughout our English shires.

“Fired many years ago by the first edition of Canon Isaac Taylor’s inimitable *Words and Places*, I endeavoured to collect all the field-names of my own comparatively small county of Derby, but was fairly baffled and beaten by expense and difficulties, after a little more than half the work was accomplished. I then, however, learnt enough to tell me that if this branch of local etymology was thoroughly and consistently followed out throughout England—each county society collecting its own field-names, and having them entered on the large Ordnance Survey maps, with duplicates of the whole deposited in the Library of the Society of Antiquaries—a wonderful flood of light would be cast for intelligent eyes on the early colonisation of our land, on its development, progressive trade and successive resources, as well as on general folk-lore, and many

<sup>1</sup> A petition of the kind suggested, signed by a large number of the members of the councils of the various local archæological societies has already been presented to the President of the Society of Antiquaries.





AMPHITHEATRE AT TOMEN Y MUR, MERYONETHESHIRE.

kindred subjects, such as could never be gleaned by the closest study of the mere names of towns or hamlets.

"For these reasons, and for many yet more important, so well marshalled by yourself in the March issue of the *Archæological Review*, it is earnestly to be hoped that common action in the cause of historic, as well as of pre-historic, archæology will soon be taken; and, as the best preliminary to such a course, allow me to strongly urge a general call upon the Society of Antiquaries in the direction indicated. I think such a request should be made before the close of the summer session (June), so that a conference might be summoned, if deemed advisable, in the ensuing autumn or winter.

"As I have already some names, perhaps you will allow me to say that I shall be glad to receive others, and I hope that you, Sir, will do the same; or I shall be equally pleased to send my name, with those I have obtained, to any one else, or to any committee that may be formed for a like object.

"J. CHARLES COX, LL.D., F.S.A.

"Barton-le-Street Rectory, Malton."

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AMPHITHEATRE AT TOMEN Y MUR, MERIONETHSHIRE.—Castell Tomen y Mur is situated in the north-west of Merionethshire, a mile south-east of Maentwrog Road Station, on the Bala and Festiniog Railway (Ordnance Map, one inch to the mile, sheet No. 75, N.E.). The remains at this place consist of a Roman station, which has been identified with the Heriri Mons, mentioned in the Second Itinerary of Richard of Cirencester, from Caernarvon to Wroxeter, and the amphitheatre here illustrated. Tomen y Mur has been visited by the Cambrian Archæological Association on three different occasions, during the meetings held at Dolgelly in 1850, at Portmadoc in 1868, and at Bala in 1884. Upon the last occasion Mr. Worthington G. Smith made the drawing of the amphitheatre now published. The antiquities of Tomen y Mur have been described by our late lamented friend the Rev. E. L. Barnwell in the *Archæologia Cambrensis* (vol. ii, 4th Series, p. 190), and by Mr. J. W. Grover in the *Journal of the British Archæological Association* (vol. xxvii, p. 277). The seven Roman inscribed stones found here are engraved in Prof. Westwood's *Lapidarium Walliæ* (pls. 74, 78, and 79). They have been removed to Plas Tan-y-Bwlch, near Maentwrog, and built into the terrace wall. Excavations made on the site of the station have resulted in the discovery of masonry walls of Roman workmanship, pottery, coins, tiles, querns, a stone hammer, and a red carnelian intaglio representing Mercury, now in the possession of Mr. Coulson of Corsygedol. Two Roman roads cross each other at Tomen y Mur, one from Conwy to Caermarthen, and the other from Caernarvon to Wroxeter, thus making the station of great strategical importance. The amphitheatre is a circular earthwork, 81 ft. in diameter inside, and surrounded by a

mound 21 ft. wide and 10 to 12 ft. high. It was probably used for the gladiatorial exhibitions to which the Romans were so much addicted. Other amphitheatres occur in connection with Roman stations at Colchester, Silchester, Dorchester, Cirencester, Richborough, and Caerleon.<sup>1</sup>

J. ROMILLY ALLEN.

PLACE HOUSE, SWANSEA.—There is a brief notice of "Place House", *alias* the "Manor House", in the *Life of Sir Matthew Cradock*, published by the Rev. J. Montgomery Traherne, F.R.S. In a scarce book, called *Contributions towards a History of Swansea*, by Lewis L. Dillwyn, Esq., F.R.S., there is a record of the demolition of the old house, together with an interesting discovery of a number of silver coins in some part of the building. The record is as follows: "1840, April 9. On this day, while the workmen were engaged in pulling down the venerable ruins of the old Manor House, preparatory for building the south side of Temple Street, a vessel containing a large number of silver pennies was found, and a full account of the discovery and particulars of the coins, by Mr. G. G. Francis, will appear at page 33 of the Appendix to the fifth Annual Report of the Royal Institution, which is now in the press. Mr. Francis informs me that, of 166 of these sterlings or pennies which he examined, 154 are of the reign of Edward the First or Second, 4 of Alexander the Third of Scotland, 4 of Flanders of the same period, and 3 illegible. Some of the rarer types have been presented to the Museum by Mr. Francis."

The cork model of Place House was made by the late Colonel Evan Morgan, R.A., of St. Helen's, Swansea. The engraving is from a drawing made by Mr. Worthington G. Smith at the Swansea Meeting in 1886, and the block was presented to the Cambrian Archæological Association by the late Rev. E. L. Barnwell.

J. D. DAVIES, Llanmadoc.

YSPYTTY EVAN, CAERNARVONSHIRE.—The village of Yspytty Evan is situated on the river Conwy, which separates Denbighshire from Caernarvonshire, about six miles south of Bettws y Coed, just on the border between the two counties. It was visited by the Cambrian Archæological Association at the Llanrwst Meeting in 1882. In the *Archæologia Cambrensis* (vol. vi, Series III, p. 105) will be found a paper by "J. E." on "Yspytty Ifan, or the Hospitallers in Wales", from which the following particulars are taken.

The name Yspytty Ifan (*Hospitium Sancti Johannis*) is derived from a hospice belonging to the Knights of St. John of Jerusalem, which formerly existed in this place. Yspytty Evan was anciently called Spitty Dolgenwall; and in the reign of Henry II, Llywelyn ap Iorwerth, Prince of Aber and Lord of Snowdon, bestowed lands on the Knights of St. John of Jerusalem by the description of the

<sup>1</sup> See Thomas Wright's *The Celt, the Roman, and the Saxon*, p. 176.

PLACE HOUSE, SWANSEA, AS IT FRONTED TEMPLE STREET, A.D. 1520.

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YBPTTTY RVAN, CARNARYONSHIRE.



House of the Knights of St. John of Jerusalem at Dolgenwall. The hospitallers are mentioned as holding property at Dolgenwall in the taxation of the ecclesiastical possessions in England and Wales, made in 19 Edward I, A.D. 1291. Among the archives of the Knights of St. John, in the Library at Malta, was found an account of the estates of the Order in England, naming amongst others that of Yspytty, and giving the annual expenditure in bread, beer, meat, wages of the bailiffs, officers, etc. The tenants of this establishment are represented as a contumacious set of men, and refusing to pay their rents. The hospital was dissolved in the thirty-second year of the reign of Henry VIII.

This place possessed the right of sanctuary and other privileges, in consequence of which it appears to have become a sort of Alsatia, where murderers and other bad characters sought refuge. The hospice was situated to the west of the church, but all remains of it have now disappeared.

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PLAS IOLYN, DENBIGHSHIRE.—Plas Iolyn is situated a mile south-east of Pentre Voelas, in Denbighshire, and was also visited during the Llanrwst Meeting. It is described as follows in the paper on Yspytty Ifan just referred to:—

“In the township of Trebrys is Plas Iolyn, once the famous residence of an honourable and powerful family, from which the most respectable houses in these parts have traced their descent. The hereditary name, Ap Rhys, is preserved in the names of Tre Brys, Carn Brys, Bryn Brys, Hendre Brys, all in the same township; besides the lineal descendants who still bear the name, among whom are the venerable proprietor of Rhiwlas, and Sir Robert Price of Foxley.

“Plas Iolyn is now a large farmhouse, standing conspicuously on an eminence in front of Pentre Voelas. Some portions of the strong masonry of the old mansion still remain, together with a square tower, the cellar of which is excavated in the rock; but except these there are no vestiges of former greatness.

“The most distinguished member of this ancient line was Rhys fawr ap Meredith of Hiraithog. He led the Welsh Highlanders (“Gwyr y wlad Uchaf”) at Bosworth, A.D. 1485. He was a man of great stature, as his name signifies, and to him, when Sir William Brandon was prostrated by King Richard, was entrusted the British standard of the Rouge Dragon. He left four sons, progenitors, among others, of the neighbouring houses of Voelas, Rhiwlas, Pantglas, Gilar, and Cerniogau; and six daughters, whose names and marriages are enumerated in Davies’ *Display of Heraldry*, printed in 1616.”

Mr. Howel W. Lloyd informs me that Mr. Worthington G. Smith’s engraving was made at the Llanrwst Meeting with the intention of illustrating a paper on the law proceedings relating to a family descended from Marchweithian, in the reign of Queen Elizabeth.

Mr. Lloyd. says: "I imagine the house was built by Howel ap Cynwrig, who gavelled his lands with his brother, Heilyn Vrych of Carwedd Vynydd and Berain: hence the saying, 'Cystal Howel a Heilyn' (Howel is as good a man as Heilyn)."

For further information on this subject, Mr. Lloyd refers us to the *History of Powys Vadog*, vol. iv, "Pryse of Plas Iolyn"; vol. v, "Wynn of Dyffryn Aled"; and vol. vi, "Voelas and Rhiwlas". We shall look forward to a paper by Mr. Lloyd on Plas Iolyn at no distant date.

J. ROMILLY ALLEN.

A CELTIC WEATHER SAINT.—Most countries possess their special weather saint, whose festival, according as it is dry or wet, decides the meteorological character of the following forty days. St. Swithin has now so long reigned supreme as the weather saint of Great Britain, that it would, perhaps, be vain to denounce him as the Saxon usurper of the rights of a Celtic weather saint, who presided over the rainfall of our country as far back as the time of King Arthur. Nevertheless, it seems probable that the honourable distinction of weather saint belongs rather to the Celtic "St. Cewydd of the Rain" than to the Saxon bishop of comparatively modern times.

St. Cewydd was one of a remarkable family, being the son of Caw, lord of Cwm Cawlwyd or Cowllwg, who, according to Achan y Saint, was "deprived of his territories by the Gwyddyl Ffichti, or, as the general term may be interpreted, by the Picts and Scots; in consequence of which he and his numerous family retired to Wales. He settled at Twrcelyn, in Anglesey, where lands were bestowed upon him by Maelgwn Gwynedd; and it is also said that lands were granted to some of his children by Arthur in Siluria".<sup>1</sup> Most of them distinguished themselves in one way or another, and founded churches, of which they became the patron saints. St. Cewydd's eldest brother, Hywel, was killed in a civil war by King Arthur; his brother Aneurin, otherwise known as Gildas, became the most celebrated scholar of the day; another brother, Aeddán, was first Bishop of Ferns; while his sister, Cwyllog, was married to King Arthur's nephew, the traitor Modred. Unfortunately, we know but little of the history of St. Cewydd himself, beyond the fact that he founded churches at Diserth, Aberedwy, in Radnorshire, and at Llangewydd, in Glamorganshire. Local nomenclature, however, would lead us to suppose that he lived in the neighbourhood of Diserth, for a farm in Llanfihangel Bryn Pabuan is still called Cil-gewydd, i.e., the Cell of Cewydd, while a mountain-track above Llandeilo Graban, once trodden by the feet of the saint, perhaps, as he journeyed over the hills to visit his brother Maelog at his monastery of Llowes, yet bears the name of Rhiw Gewydd, i.e., Cewydd's Hill. But no tradition remains to tell us how the saint won his

<sup>1</sup> See Rees' *Essay on the Welsh Saints*, p. 224.

PLAS IOLYN, DENBIGHSHIRE.

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title of "Cewydd of the Rain", as he is called in old Welsh writings, and we are indebted to Lewis Glyn Cothi for our knowledge of the popular superstition which connected the rainfall with the festival of the saint. In a poem, or rather an elegy, written by him on the death of Morgan, son of Sir David Gam, he compares the tears shed over the departed hero to the forty days' rain which fell after St. Cewydd's festival:

"Gwlad Vrychan am Vorgan vydd  
Ail i gawod wyl Gwydd.  
Deugain niau davnau dwvr  
Ar ruddiau yw'r aweddwvr.  
Deugain mlynedd i heddyw  
Yr wyl y beirdd ar ol y byw."

The said festival took place on July 1, O. S.; therefore, allowing for the difference between Old and New Style, it now occurs on July 13, two days before St. Swithin's. Until quite lately, a feast or wake was held in Aberedwy parish the second week in July in honour of Saint Cewydd. That the popular belief in St. Cewydd's power over the weather was not confined to the Welsh portion of Great Britain is proved by an old English proverb, which, altogether ignoring St. Swithin's claims, says:

"If the first of July be rainy weather,  
'T will rain more or less for a month together."

M. L. DAWSON.

**CHURCH RESTORATION.**—At a Council meeting of the Society of Antiquaries of London, held on Wednesday, the 22nd of February, 1888, the President in the chair, it was resolved that the following memorandum, as drawn up by a special committee and approved by the Council, be read to the Society at its next meeting, and be communicated to the archbishops, bishops, and chancellors of dioceses, deans, archdeacons, and rural deans of the Church of England.

The destruction of ancient monuments and of interesting architectural remains by the process of modern church restoration is constantly being brought under the notice of the Society of Antiquaries of London. Although, unfortunately, so much irretrievable mischief has been done that remonstrance may appear too late, the Society is desirous of again calling the attention of those having authority in the Church to the needless destruction of relics of the past which has taken place and is still proceeding, and of enlisting, if possible, their sympathy and assistance in checking what all must acknowledge to be an evil.

It is constantly the case that on visiting a "restored" church it is found that monuments and painted glass, of which the existence is recorded in county histories, have not only been removed from their original positions, but are no longer forthcoming; that inscribed slabs from tombs have been used to bridge over gutters

or to receive hot-air gratings, or have been covered with tiles; that the ancient fonts have been removed, the old communion tables destroyed, the Jacobean oak pulpits broken up or mounted on stone pedestals, and not unfrequently the old and curious communion plate sold. The architectural features and proportions of the churches have in innumerable instances been modified, especially so far as regards the east windows, and the character of the chancels generally.

The Society cannot too strongly insist on the great historical value of our ancient parish churches, every one of which contains in its fabric the epitome of the history of the parish, frequently extending over many centuries. What would appear to the Society to be the duty of the guardians of these national monuments is, not to "restore" them, but to preserve them—not to pretend to put a church back into the state in which it may be supposed to have been at any given epoch, but to preserve, so far as practicable, the record of what has been its state during all the period of its history.

The Society does not overlook the necessity of adapting the buildings to the wants of the present day; but it contends that the greatest part of the mischief that has been done to our churches has not added to the convenience of the buildings, which is in no way aided by destroying the more recent portions of a church and rebuilding them in a style which imitates the older portions, nor by the destruction of furniture and monuments only because they are not of the date which is assumed to be that of the church. New work done to suit new wants, and not pretending to be other than it is, will carry on the history of the building in the same manner as did the old, and the Society has no wish to prevent that from being done. It only urges that the ancient record should not be wiped out to make room for the new, nor falsified by making the new a servile imitation of the old. Uniformity of style was very rarely a characteristic of our old churches, and a part of the building or a piece of furniture in it is to be judged, not by its conformity to this or that style, but by its fitness for its place and for the work it has to do.

It is feared that the use of the word restoration has itself been the cause of much mischief, and has made men think that the destruction of the later features of a building is a gain by itself; and the Society therefore urges that these later features are just as important in the history of the building as the older, for it is by them that its continuous history is recorded. To replace them by modern imitations of the earlier work not only destroys so much of the record, but discredits what is allowed to remain by confusing it with that which is not what it professes to be. Now that so much importance is attached to the continuity of the Church from the earliest times, it is well to remember that nothing will bring this home to men's minds so much as the visible evidence of it in the buildings in which they habitually worship.

The Society is aware that in the majority of instances no faculty is granted for the restoration of a church, so that this legal check upon the destruction of ancient remains has been practically released. It is much to be regretted that this should have been the case, as the application for a faculty would at all events give an opportunity for the authorities to insist upon no destruction of ancient work taking place without due inquiry, nor without the written consent of the bishop. If it be urged that faculties are too costly, some means may probably be devised for lessening their expense and at the same time increasing the observance of the law under which they are necessary.

Under any circumstances, the Society hopes that all possible moral influence will be brought to bear upon the preservation of all objects and features of historical or archæological interest in our sacred edifices.

The Society, in conclusion, would venture to suggest the propriety of impressing upon incumbents and churchwardens that the sale of communion plate without a faculty is illegal. The issue of such faculties would of course be carefully guarded, and in some cases it might be desirable to allow of the sale of ancient plate no longer available for use to public museums or depositories where it would be carefully and reverently preserved.

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CONTEMPLATED RESTORATION OF LLANELIDAN CHURCH, NEAR RUTHIN.—The Rev. T. Prichard, Rector of the parish, has taken preliminary steps towards restoring this church, and it is greatly to be hoped that the restoration will not be a destruction of all its present features. Several portions of the old screen are still in the church, and these could be worked up in a new screen. It would be well to preserve copies of all monumental slabs on the floors, and also to take a plan of the present internal arrangement of the church, with a copy of all inscriptions on the doors of the seats. A plan of this kind would not be without value in years to come, as it would show what now exists, and it would also tell us something about the families in the neighbourhood.

Efenechtyd.

ELIAS OWEN,  
Local Secretary for Denbighshire.

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THE RESTORATION OF THE CARDIFF NORTH GATE.—“Quietly, and without ostentation, the work of preparing for the re-erection of the old North Gate of Cardiff (plans for which were laid before the Cardiff Town Council some months ago) has been going on, and already gangs of men have begun to lay the foundations. An immense trench, some 60 feet long by 20 ft. wide, and 30 feet deep, has been dug, an engine, centrifugal pump, and steam crane having been employed. This trench has been filled to within some 15 feet of the surface of the roadway with strong concreting, as a foundation for one side of the arched gateway which is to span the road.

In the course of excavation a most interesting discovery was made, nothing less than a large and well preserved portion of what undoubtedly is the old Castle wall, with one of the bastions of the old gateway. About 40 yards of this, with the bastion, has been laid bare, and seems to be in splendid preservation. Viewed as it now stands, it is a most interesting sight. Above it is the wall of the present Castle, which, it will be remembered, crowned a high bank upon which trees, certainly the growth of some hundred years, stood up to the commencement of the work. Then come some 6 or 7 feet of solid earth resting right upon the old wall. Several competent architectural authorities who have seen it say that it is part of the old Norman Castle wall of about the twelfth century; but Mr. G. Clark of Dowlais, than whom, perhaps, no better authority on Glamorganshire castles exists, is of opinion that it is of date anterior to that, and of Roman construction. We understand that Mr. Frame, Lord Bute's architect, has left for Italy to see his Lordship upon the subject, and there is no doubt that the plans will be so altered as to allow of this interesting relic of the past being incorporated with the new work."—*Western Mail*, May 25, 1888.

NOTE.—The so-called bastion of the North Gate is a polygonal tower, buttress to the curtain-wall of the original enclosure, similar in outline, section, and building to those of Caerwent. I think most of the members of the Cambrian Archæological Association are aware of my views, long since made public, of the Roman origin of the enclosure of Cardiff Castle. The walling now laid bare is some confirmation of these views. When the walling was first exposed, some three months back, I promised Mr. Corbett, Lord Bute's agent, I would in no way forestall anything he or Lord Bute might have to say upon the subject. So far there is very little to say. In fact, such evidence as there is goes to establish the fact that the walling discovered is prior to, and wholly unconnected with, the Town Walls or North Gate.

GEO. E. ROBINSON.

CORRECTION IN REPRINT OF MR. ARTHUR J. EVANS'S PAPER "ON A COIN OF A SECOND CARAUSIUS".—We regret that a note sent to us by Professor J. Rhys, and intended to have been added to Mr. Arthur J. Evans's paper in the April number of the Journal, has been printed as if it formed portion of the paper itself. Mr. Evans's foot-note, on p. 143, should terminate with the words, "a pool in the Menai Straits", the remainder being a separate paragraph contributed by Professor Rhys.

THE EDITORS.





EMERALD HALL, N.E. FRONT.

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## EMRAL AND ITS OCCUPANTS.

BY THE REV. CANON M. H. LEE.

EMRAL was, according to John Erthig of Erthig, the dower-house of Emma, wife of Gruffydd ap Madoc, who had been obliged for some time before his death, in 1270, to confine himself within the limits of his impregnable castle of Dinas Bran.<sup>1</sup> The date of his marriage with Emma Audley is not known; but all their four sons would seem to have been of age in 1270, when they confirmed and added to their mother's

<sup>1</sup> See Caradoc of Llancarvan, p. 180, also on p. 278, under date 1257, "But Gruffydh ap Madoc Maelor, lord of Dinas Brân, a person of notorious reputation for injustice and oppression, basely forsook the Welsh, his countrymen, and with all his forces went over to the Earl of Chester." The next year (1258) "Llewelyn must needs be avenged upon that ungrateful fugitive, Gruffydh ap Madoc Maelor; and thereupon passing through Bromfeld, he miserably laid waste the whole country. Upon this the Kings of England and Scotland sent to Llewelyn requiring him to cease from hostility and after that unmerciful manner to devour and to take away other men's estates. The Prince was not over solicitous to hearken to their request," etc. "After that, sending for all the forces in South Wales, he came to the Marches, where Gruffydh, lord of Bromfeld, finding that the King of England was not able to defend his estate, yielded himself up." "Within that space (1268-72) died Grono ap Ednyfed Fychan, one of the chief lords of the Prince's Council, and shortly after him (in 1270), Gruffydh, lord of Bromfeld, who lies buried at Valle Crucis."

jointure. It is singular that we hear nothing of any lands belonging to herself. Her husband was lord of both Maelors; and the Fens Wood, where the Moss now is, had been in 1198 part of the inheritance of the Princes of Powys, though it was then in Salop. In marrying Emma Audley he had allied himself to his next neighbour, and to one of the most powerful families on the border. Henry de Aldithley, the first who took the name, is supposed by Dugdale to have been of the Verdon family, inasmuch as he received the inheritance of Aldithley from Nicolas de Verdon, who died 15 Henry III, leaving only a daughter to succeed him; and because he bore the same arms as Verdon, fretté with large canton in the dexter chief, and thereon a cross paté.<sup>1</sup> Henry de Aldithley was Constable of the castles of Salop and Bruges in 16 Henry III, and in the August following had special licence to build a castle upon his own land called Radcliffe in co. Salop, since called Red Castle by reason of that high rock whereon it was placed. He founded the Abbey of Hilton, co. Stafford, near his castle of Heleigh, and married Bertred, daughter of Ralf de Meisnilwarin, by whom he left issue James and Emma. The former did homage 31 Henry III, and was in great favour with Richard Earl of Cornwall, and was with him at Aquisgrave on Ascension Day 1257, when he was crowned King of Almaine. In the following Michaelmas he returned to England with Henry, son to the same King of Almaine, and, hearing that the Welsh in his absence had made divers incursions upon his lands lying upon the confines of Wales, and exercised much cruelty there by fire and sword, he hastened thither, and, entering these territories, retaliated the like to them, having brought from beyond sea with him certain troops of Almaine horse, which routed the Welsh on the first encounter. He was engaged in Border wars until 51 Henry III, and in the following year went on

<sup>1</sup> Dugdale does not mention the colours.

pilgrimage to St. James's, in Galicia, and in 54 Henry III to the Holy Land. He died in 56 Henry III, 1272, having broken his neck. He was succeeded by his son and heir, James, who died 1 Edward I, and after him there were seven barons, ending with a Nicholas de Aldithley, who died childless at the age of fifty-six, 15 Richard II. His inheritance passed to John Touchet, then twenty years of age, who was son of his elder sister Joan, and was summoned to Parliament by the title of Baron Audley.

After the death of her husband, innumerable difficulties seem to have beset Emma Audley, and, though some of them may have been of her own making, still the relative positions of King Edward and Llewelyn II, of the King's bailiffs and any great Welsh family upon the Border, must have made her position a difficult one, even though backed by the aid of her own nephews, the Audleys. We soon find that Roger Mortimer and Walter de Hopton were assigned to hear the complaints of Emma who had been the wife of Gryffyth of Brumfield, and the following Inquisition was taken, 5 Edward I [13th July 1277], before Gunceline de Badlesmere, Justice of Chester:—

“Emma quæ fuit uxor Griffini filii Madoci: De quibusdam maneriis quæ ipsa tenuit de dono predicti Griffini habenda ad totam vitam suam, à quorum seisinâ Ballivi Regis de Brumfeld ipsam ejecerunt. Griffin' de Brumf<sup>d</sup>, quando Emmam filiam Hen. de Auldithley duxit in uxorem dedit eidem Emmæ decem libratas redditus de Meyler Seysnek, et partem dominicarum de Overton ad terminum vitæ suæ, et eadem Emma per ballivum suum jura omnia expleta dicti manerii cepit ad opus suum proprium toto tempore vitæ dicti Griffini viri sui .....

“*Requisiti* si illud manerium de Mayler Saysnek collatum fuit eidem nomine feoffamenti vel dotis?

“Jurati dicunt quod per feoffamentum dicti Griffini et per chartam suam quam porrexit ibidem

“*Requisiti* qualiter et quomodo dicta Emma venit ad manerium de Overton

“Dicunt quod dictum manerium fuit eschaeta dicti Griffini per mortem Howel fratris ejus, et postquam idem Griffinus inde

habuit bonam et pacificam seisinam manerium prædictum dedit dictæ Emmæ uxori suæ.

“*Requisiti* si nomine dotis vel feoffamenti

“Dicunt quod per feoffamentum et per quandam chartam quam porrexit ibidem quæ illud idem testatur simul cum confirmatione heredum dicti Griffini quam eidem Emmæ fecerunt post mortem dicti Griffini, et cum confirmatione Llewelini tunc Principis Walliæ, qui omnes donationes confirmavit.

“*Requisiti* qualiter et quomodo,

“Dicunt quod consuetudo Walliæ est q<sup>d</sup> unusquisque Walensis ad voluntatem suam dare potest uxori suæ terras et tenementa sua ante sponsales vel post, prout sibi cederit voluntati.

“*Requisiti* si per Ballivos Domini Regis dicta Emma ejecta fuit de terris et tenementis predictis vel per alios,

“Dicunt quod post mortem dicti Griffini eadem Emma stetit in seisina de omnibus terris et tenementis predictis usque guerram inceptam inter Angliam et Walliam, et ex tunc eo quod dicta Emma fuit ad fidem domini Regis in Angliâ dictus Llewelinus ipsam de omnibus terris et tenementis predictis ejecit, et dictas terras et tenementa reddidit Madoco filio Madoci.” (Cestr.)

As the war referred to broke out in 1277, 5 Edward I, and this Inquisition, taken in that year, proves that she was then dispossessed of her lands in both Maelors, we have a date beyond which she was not resident at Emral. It was probably at this date also that the family of le Brun, or Brunett, were chased over the Border by Llewelyn, and that the invading army of Edward burnt and cut down the Fens Wood, now a turf moss.

In 1278 Emma died, and an Inquisition taken at that time is as follows: “Inq. p. m. 6 Edw. I. Emma uxor Griffini fil Madoci Overton Maner. Eiton maner. Mayler Sasenek terr., etc., Wallia.” This does not agree with the account given by Caradoc of Llan-carvan, under date 1158 [anticipating his story, which refers to 1274-78], that “Emma, seeing two of her sons disinherited and done away, and the fourth dead without issue, and doubting lest Gruffydh, her only surviving child, could not long continue, she conveyed her estate to the Audleys, her own kin, who, getting possession of it, took the same from the King, from

whom it came to the house of Derby," etc. That Madoc, her eldest son, was living in 1277 appears from the finding of the jurors, that "Llewelyn had made over to him the lands, etc., which he took from Emma": that he was dead before December 10, 1278, appears from Rotuli Wallenses, 6 Edward I, when, by letters patent dated at Shrewsbury, the "King grants the custody of all the lands of which Madoc de Brumfeld had died seised in demesne as of fee, and the issues and profits thereof to Griffin, son of Ierworth, the said Griffin to account for the same to Anian, then Bishop of St. Asaph, and to Margaret the widow of the said Madoc, for the sustentation of the two sons and heirs of the said Madoc." Emma's next son, Llewelyn, seems to have been dispossessed of his lands; the third, Owen, was Rector of Blanckebir (Bangor) on January 11th, 1283 (see Joseph Morris's MSS.). Hugh Lleyn states that "Owen got for his share the half of Kynllaith and Bangor, whilst waiting for a bishopric, because he was a distinguished scholar, and he died young". A sum of money had also been allowed out of the revenues of the benefice for his education. In Bishop Gastrell's *Notitia* we are told that "the Rectory of Bangor Monachorum is appendant to the "Manor of Maylor, and that there is an ancient grant made by the Lord of Maylor of the Advowson of this Church about 18 Edward I, 1290." Owen was therefore dead at that date. It would be of great interest to know if the ancient grant is still in existence, who the nominee was, and by whom he was appointed; for the "Lord of Maylor" might be Edward II, Prince of Wales, or his bailiff, Robert de Crevecœur, or the Firmarius Manerii, Adam de Creting, or, as some think, John, Earl Warren, who received, in 1281, Dinas Brân, with other possessions in Bromfield, of the princely house of Maelor, including Eyton Park, which, being in Bangor parish, might give the impression that he was patron of the living. This was probably not the case, and the coffin-lids of the Warenn family

which Pennant speaks of in 1778 would simply show that Bangor was then, as now, the parish church of Eyton, though in a different county. The fourth son of Emma, Gruffydh, received a portion of the paternal inheritance, holding it "at the King's pleasure": he was the ancestor of Owen Glyndwr. For further particulars of this family the reader is referred to Canon Bridgeman's *Princes of South Wales*, pp. 250-2, and to *Powys Fadog*, vol. i, p. 172.

It does not appear where Emma was buried. The mention of Blanckebir is an interesting confirmation of St. Bede's name, "Bancornaburgh", as also is "Bonum", for "Bovium", among a list of places claimed by Margaret, widow of Madoc ap Gruffydd, which Gruffydd Vychan, son of Gruffydd, unjustly detained (Ayloffe's *Ancient Kalendars*). Immediately upon the death of Emma, Edward I puts Robert de Crevequer into possession of the manor of Overton, with the terra de Maelor Saesneg, including all fees and advowsons.

We must bear in mind that with the death of Emma and conquest of Wales the Norman interest, as recorded in *Domesday Book*, was revived, but new arrangements were made by Edward I. The whole of English Maelor, which had been divided between Cestre-scire and Salopesscire, was now, with Englefield, Hope-dale, and Ruthelan, formed into the new county of Flint (A.D. 1284).<sup>1</sup> Edward's son, the young Prince of Wales, was its lord, as of the rest of Wales, and also Earl of Chester. The Queen's bridge in Overton and Queen's ford<sup>2</sup> in Worthenbury are supposed to preserve the tradition of the route along which the

<sup>1</sup> Statuta Walliæ, 12 Edward I. "Vice-Comes de Flynt, sub quo cantreda de Englefend, terra de Meylor Seysnek et terra de Hope, et tota terra conjuncta castro nostro et ville de Rothelan usque ad villam Cestriæ de cetero intendat sub nobis Justiciario nostro Cestriæ, et de exitibus ejusdem Commoti ad eorundem comitatum, tot. et al. respondeat ad saccrarium nostrum Cestriæ."

<sup>2</sup> A little below this ford, at the east end of the Doles, a bridge was built by the late Sir R. Puleston about 1845.



Queen was hurried on her way to Caernarvon. At this date we find the whole of English Maelor included under the names "Manerium de Overton, et terra de Maelor Saesnek". We shall not attempt to describe the respective limits of these two at this time; nor, indeed, were they known or accurately defined for many years after.

In 7 Edward I Richard de Pyvyldsdon restores to the King all the lands and tenements which he held of the King himself in Worthenbury. This is two years after Emma had been ejected by Llewelyn, and one year after the whole of Maelor Saesnek had been bestowed upon Robert de Crevecœur (see *Literæ Pat.* of 6 Edward I, exhibited at the death of the said Robert, 9 Edward II, *Cal. Rot. Pat.*). Not only so, but, by deed without date, Worthenbury is bestowed upon a friend of his own, Baldwyn de Frivytt. Then "foresta domini Rogeri de Pyvelesdon" is mentioned in a deed of 1284. Elsewhere we find that a quarrel was going on between the bailiff of the manor and Roger l'Estrange, and with Llywelyn Vachan of Estwyc.<sup>1</sup> It is plain that everything was in confusion; but finally the will of the King prevailed, that Emral should be given to the Shropshire family of Pyvelesdon, whom he favoured. The founder of this family is said to have "come over at the Conquest". This colloquial expression does not prove anything as to national descent. In Freeman's *Norman Conquest*, vol. iii, p. 305, it is shown conclusively that "William invited volunteers from all parts; that the Conquest was *not* a national Norman enterprise; that great numbers of auxiliaries were from Brittany, for the

<sup>1</sup> Placita Rolls, 14/19. Baro Rob. de Crevequer, who took writ v. Roger Extraneus, does not prosecute in *Mia D'o*, m. 35, 42. Pleas at Montgomery, Monday after St. Michael, a'o 10 Edw. I. Lewelin of Estwyc petit Rob. Crevequer manor of "Ov'ton cum pertinentiis", and say "certain of their ancestors served the King". Rob. says "holds of King and by his feoffment, and proffers charter", etc.

Celtic race has a long memory." It may, for instance, be quite a question whether Hugh d'Avranches, the future Earl of Chester, was not one of the Tudor Trevor family who held lands in Maelor under the Princes of Powys Fadog; and so, too, the ancestor of the John de Havering who appears so often in the writs of Edward I as "Joannes d'Avrancis". Some of those who "*came over*" with the Conqueror may therefore have "*gone over*" first to enlist themselves under his standard; and perhaps the ancestor of the Pyvelsdons may have been one of these, (1) because Pilson is not known as a name in Normandy by those who are acquainted with its history, and (2) because Pilsdon, Pulston, and Pilson (Pyvelesdon) are all of them names of well-known places in the counties of Dorset and Salop. Pulston is the name of a manor in the parish of Charminster, held, 7 Henry II, by Bernardus Poleyn, and so meaning perhaps "Poleyn's town". The other, Pilsdon Pen, is the highest point in the county of Dorset, standing some 943 feet above the sea, and about  $7\frac{1}{2}$  miles north-west of Bridport, and the same distance from Crewkerne Station. The hill stands a mile northward from the village of Pilsdon; on its eastern limit is a large and strong encampment, encompassed with a triple rampart and ditches, excepting on the eastern side, where the natural ascent is so steep as to have rendered the camp inaccessible. The form of the camp is nearly oval, being adapted to the shape of the hill on which it stands. (Moule's *English Counties*, p. 349.)

The late W. Barnes, the Dorset antiquary, writes: "Earthworks such as Pilsdon were formed before the back reach of any history, and, as I believe, by the free tribes or clans of Britain, each under its tribe-head (*pencenedl*), long ere the time of any head king of Britain, such as Cassibelaunus or of Moelmud (Moelmeed), who lived 300 or 400 years before the Nativity; and I do not think that any Briton could have told the Romans, either from history or tradition, by

what clan Pilsdon was cast up." In Charles Warne's *Ancient Dorset* Pilez is said to be a Celtic word meaning bald, and that the name means the fortress of the bare hill-top.

There is a parish called Pylle, three miles south of Shepton Mallet, the situation of which is thus described by the Hon. H. F. B. Portman, its late rector: "Pylle<sup>1</sup> or Pull means a pool or harbour. In times long gone by an arm of the Bristol Channel evidently extended beyond Glastonbury up the valley, past West Pennard on the south and Pilton on the north; then passing Pylle, Evercreech, and on to Milton Clevedon, where it was stopped by the semi-circle of hills or cliffs. This is the tradition in the neighbourhood, and no doubt is accurate more or less."

The manor of Pillesdon consisted of only three hides. It had belonged in Saxon times to Sauuinus. At the time of the Domesday Survey, Edric, one of the King's Thanes, held it (Eyton's *Key to Domesday*, Dorset, pp. 141-2). Afterwards it was the property of a family who took their name from the place, one of whom, Eudo de Pillesdon, was living in 15 Henry II. Two of this family were Crusaders. Warresius de Pillesdon was living in the time of Richard I, and died on his journey to Jerusalem. Jordan<sup>2</sup> de Pyvelsdon or Pyllesdon had letters of protection from the Crown, 25 Henry III, on going to the Holy Land. From the Pillesdons this manor passed hereditarily, in the time of Edward III, to the family of Le Jeu, by the marriage of Alice, daughter and heiress of John de Pyllesdon, with John Le Jeu. The present proprietor and patron of the church<sup>3</sup> is the Rev. H. T. Bower.

<sup>1</sup> Major Thoyts writes, "in the Kennet Valley the pools formed by the sluices for watering the meadows are called *pills*."

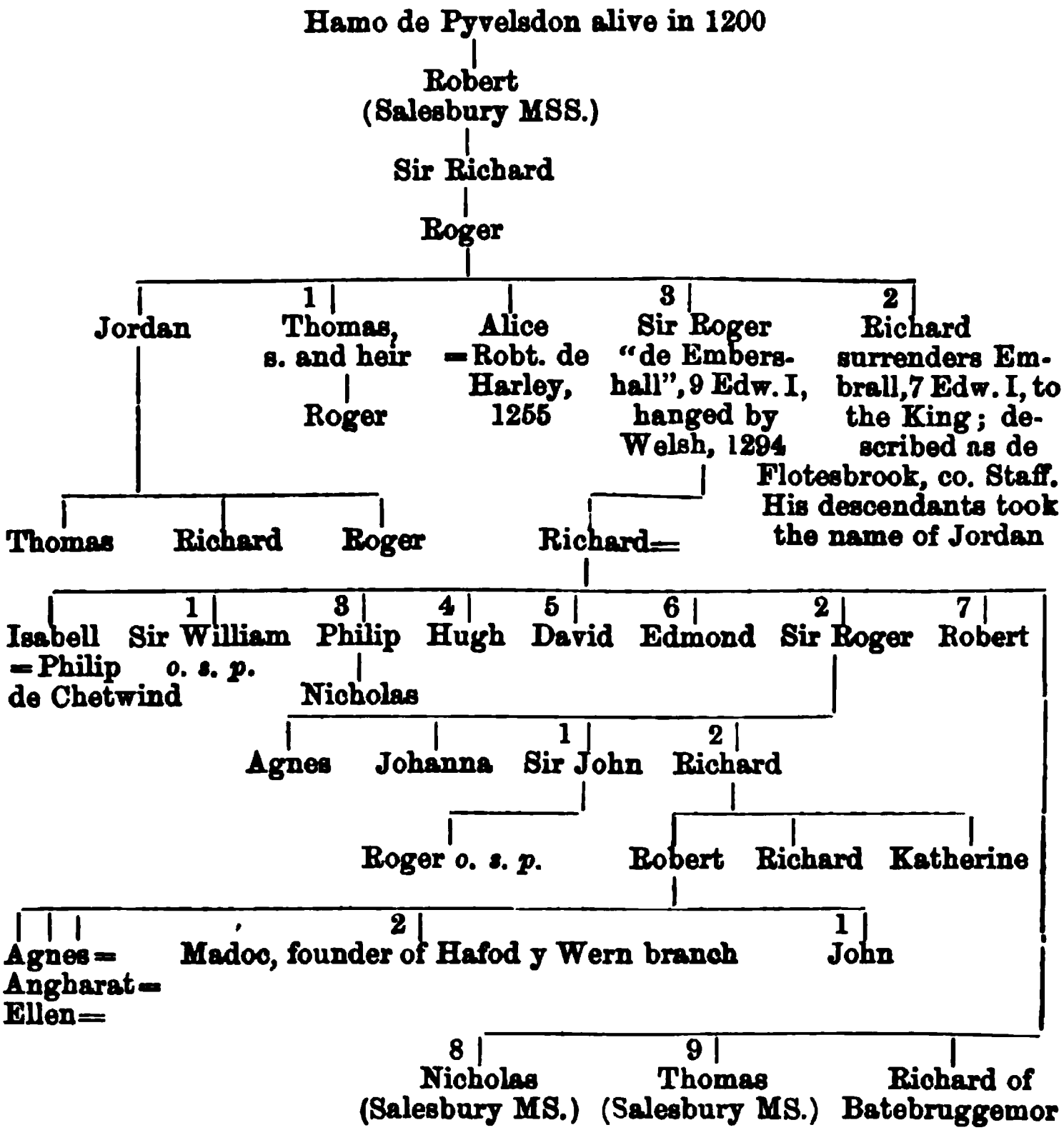
<sup>2</sup> Hutchin's *History of Dorset*, i, 317.

<sup>3</sup> In Hutchin's *History of Dorset*, i, 319, we find, "Pilsdon Church is a small but very ancient building. Under the chancel is a large

Turning now to Salop, we find a place called Pilson near Newport, which is thus described in the Domesday Survey: "Tuold holds Plivesdone. Earl Edwin held it. Here is one hide that pays the gelt; there is land for 4 ox teams; in the time of King Edw. the manor was worth 8s. *per ann.* Tuold found it waste, and so it remains." In J. C. Anderson's *Salopia* we find "Pilson once belonged to Tuold de Verley, and, like his other manors, afterwards became part of the fee of Chetwynd". It is now (1888) a township of that parish, and there is a modern farm, which may have superseded the manor-house; several houses were pulled down at the beginning of this century. Chetwynd Church also is only twenty-one years old, having been removed from a very old site to suit the convenience of the patron. No Pyvelesdon memorials, therefore, are forthcoming. A family with the local name is found in the eleventh century, and exercised, it is plain, great influence on the Welsh border. The name occurs frequently in connection with those of Audley and L'Estrange, and it may have been owing to friendship with the Audleys that Roger de Pyvelesdon was chosen to succeed Emma at Emral. Each one of the family, it is plain to see, was the King of England's man; and, though the name does not occur on the Roll of Battle Abbey, yet we shall find them associated with many Norman families. In the Salesbury MSS. Puleston and Hanmer are mentioned as "English Settlers" in Maelor, all the other families being of British descent. Owing to the repetition of the same Christian names—Roger, Richard, Agnes, John—in each branch of the family, and the absence of dates in public and private records, there is

vault, the burial place of the Hodys and the Wyndhams; but no tomb or inscription here or elsewhere. In the windows have been much painted glass, but mostly defaced by age. There still remain in a south window, I. A. a chevron between 3 black moors' heads, S. II. G. a pair of wings, over it a bend, az. III. G. a chevron, A. In the east window, A. a lion rampant, G., and a bendy of 6, A. and G."

more than usual difficulty in assigning the proper place to each individual; but, having compared the various MSS. Cae Cyriog, Salesbury, Lewis Dwnn, with Emral papers, lent me by the Rector of Worthenbury, the following pedigree may be suggested :



In 1191 Hamo de Pivelesdon is "Recognozer" in the Chesswell trials, was living A.D. 1200, and had an office usually assigned to knights only. (Placita Trin. Term, 2 John, m. 20, Eyton's *Salop*.) In the same month he was a visor, to ascertain the validity of an esscrign de malo lecti, whereby the Abbot of Lilleshall was avoiding the necessity of appearing in the

Courts of Westminster.<sup>1</sup> In Michaelmas Term, 1 John (1199), Hamo de Pyvelesdon, with Adam de Chetwind, Peter de Eiton, Adam de Alarton, Philip de Buterey (? Bubney), Walter d'Elpole, and Pagan de Charenton, who had been of the jury in an assize of novel disseisin between Walter de Witefeld and Robert de Huntingeland respecting the land of "Chershall", were summoned to show in what manner that assize was taken, etc. (Plac. in domo Cap. West., 1 John, vol. x, p. 25.) In George Morris's pedigrees (Eyton) the name of Robert is mentioned as father of Richard de Pyvelesdon, but no references are given, nor have I met with the name in any of the Welsh MSS.

In 1227, 6th May, *William* de Pyvelesdon appoints John Swanesmore, Thomas Coli, and John Taylor his attorneys to receive seisin of all lands and tenements in the township of Puleston from the Lord of Chetwynde. (Emral MS.) In 1253 he is witness to a charter. (Ditto.)

Between 1225-40 Richard de Pyvelesdon witnesses two Wombridge charters, in the beginning of the reign of Henry III. Richard de Pewelesdon is one of the attesting witnesses to a grant from Alianor, daughter of Roger Mussone, to the Canons of Wombridge of an acre of land under Wichele; and also to another grant, about the same time, and with nearly the same witnesses, from Richard de Brugg and Sybilla, his wife, to the same Canons of two seilions of land in the field of Upinton. (Worm. Chart., tit. Upinton, Nos. cvi and cciii, and vol. ii, pp. 226, 230.)

Referring to a marriage between a Pyvelesdon and Agnes Warren of Warrenshall, George Morris says "the pedigree of Warren does not notice this; and, if it did take place, it must have been Roger, sheriff in 1241, or (his father) Richard, who married her."

<sup>1</sup> Of these esscrigns (enquiries) there are four kinds mentioned in law books. This is in respect of a sickness confining to bed.

Waranshall was one of the fifteen members of Stoke-upon-Tern, in the Feodaries of 1284-5 (Anderson's *Salopia*, 152). Roger de Pyvelesdon, who was alive in 1220, is the second person named in the Grand Inquest, 10 May, 37 Henry III (1253), as to whether the King or John FitzAlan were entitled to the custody of the Abbacy of Haghmond during its vacancy by death or otherwise.

In 10 Henry III (1226) Roger de Pyvelesdon, with Roger de Girros, Roger de Weston, etc., attests an agreement between Hymbert, Prior of Wenlock, etc., and Roger, son of William de Corfhull, as to property in Corfhull.

In 1241 Roger de Pyvelesdon, then county clerk for Salop, with Lord John le Strange, then sheriff, witnesses an agreement between Sir Odo de Hodenet, son of Sir Baldwin de Hodenet, and the Abbey of Shrewsbury. (Shrewsbury Chartulary, No. 26, 406, and vol. ii, p. 313.) (1241) the same year, and then sheriff, Roger de Pyvelesdon, with Roger de Girros, Hugh, son of Robert, Will de Hadlega, and others, attests a grant of confirmation made by William Banastr to the Canons of Haghmond, whereby he confirmed the grants made by his father and his predecessors as to lands in Hardewick, Caldenhulle, Shettewall. (Haghmond Chartulary, fo. 104.) He is said to have married a girl (? heiress) of Edge-by-Malpas (Harl. MS. 1971), to whom the Christian name Agnes is given. According to the Salesbury MSS. a Roger Pulesdon living in 1345 marries for his first wife Margaret, daughter of Sir William Monthermer. It is more probable that she was wife (first or second) to this Roger, who was living in 1241. Mr. G. F. Clark writes: "There is, as far as I know, but one family of Monthermer, that represented by Ralph de M., a simple Esquire, who married, in 1296, Joan, widow of the Earl de Clare." It is also said that Roger de Pyvelesdon had a daughter Alice by his wife Margaret Monthermer, and that she married Robert



de Harley. This Robert succeeded his father "Richard, who held a knight's fee in Harle in 1240, and became one of the coroners of Salop, and died in the office" (Anderson's *Salopia*, p. 220). This is confirmed by the following charter:—

A.D. 1255. Roger de Pyvelesdon grants to Robert de Harlegh in frank marriage with Alice his daughter half a mark annual rent which William de Donvill paid for a tenement held under the granter in the vill of Farlawe, co. Salop. (Dugdale's MSS., vol. xxxix, fol. 80.)

There are many charters at this date witnessed by a Roger de Pyvelesdon which, in the uncertainty as to the date of his death, may be assigned to him or to his son Roger. If we assume, on the supposed authority of a Hanmer MS., that he lived till 1272, the following will, no doubt, refer to him.

39 Henry III, 1254. Roger de Pyvelesdon, custos of the son and heir of John de Dodyton, which he hath of the gift of John Fitz Alan, held Dodyton, in which is  $1\frac{1}{2}$  hide, and it does suit at Hundred Court, and pays for the Sheriff 6*d.* Stretward, and 12 pence Motfeh. (Rot. Hundred., v. ii, p. 81.) He also appears as custos of an ancestor of the present possessors of Hawkestone. "Adam Wele holds 1 hide of land at firm in la Hulle until the age of the heir of Robert de la Hulle, from Roger de Pyvelesdon, for 11th part of a Kt.'s fee, and does suit to the Hundred." (Rot. Hund., v. ii, p. 74.)

C. s. d.—Robert de Wodecote grants to Roger de Pyvelesdon a moiety of land called le Quebbe. Hiis testibus He. de Chetwinde, Jordan de Pyvelesdon, Michal de Morton, James of the same. (Woodcote Evidences.) [This land seems to have come into the possession of his grandson Roger, son of Thomas.] The same Robert grants to the same Roger a virgate of land in Linden. Hiis testibus D'no Will'o Pantulf de Hales, D'no H. de Weston, Will'o de Ipestan, Mic. de Morton, James of the same, John de Weston,



Seneschal to Lord Nicholas de Audley. (Woodcote Evidences.) [Afterwards the property of Roger, son of Thomas.] This Roger is probably the one to whom a cross was erected at Newport, mentioned in an undated deed (see Harl. MS. 1985, fol. 244); from which it appears that a Roger de Pyvelesdon witnessed three deeds there transcribed: (1) a grant by Nicholas de Audithley to his burgesses of Newport; (2) a release by the same to the same; (3) a grant by the same Nicholas to the same burgesses of land to build a market cross, which extends in breadth "a predicto muro cimeterii usque ad crucem positam pro animâ domini Rogeri de Pyvelesdon". He left four sons besides his daughter Alice, wife of Robert de Harley. All of these seem to have been men of note in their day. Thomas de Pyvelesdon, son and heir, was an eminent London merchant, noticed three times in the *Hist. of the Barons' Wars*, by Blaauw (London, 1844). He and Stephen Buckerell were elected captains by the citizens. He was chosen Constabularius, and Buckerell Marshal. He was present with Simon Montfort at the battle of Lewes, 14th May 1264. In the list of those who were imprisoned in the Tower are the names of Roger de Pyvelesdon and Richard, his brother; and in 1265 Thomas Pyvelesdon and others kept prisoners at Windsor. A.D. 1272-78, Master Thomas, son and heir of Roger, in the King's prison, attests charters of Shrewsbury Abbey. (Emral. MS.) In 1285, Thomas Pyvelesdon sent into exile.

In the *Hist. of North Wales*, by William Cathrall, vol. ii, p. 128, we find: "Some Welsh manuscripts assert that Thomas Puleston, Esquire, brother to Sir Roger Puleston, Knight, was buried at Abererch, co. Caernarvon." Pennant has been quoted as making this statement; but I cannot find any passage to this effect, and should be glad to know what Welsh MSS. are referred to.

In the church of Abererch, on the north side of the modern communion-table, and partly beneath the rails,

is an incised stone coffin-lid, which, upon a large cross surrounded by foliations, bears a plain shield, and upon this a sword. It does not appear that any considerable obliteration could have been made; neither is there a trace of inscription upon the edge of the stone. It is known to have rested near the screen in the north aisle, and to have been removed for greater security to the upper part of the south aisle, where it now is (1888). He had a son named Roger.

1288, July.—Roger, son of Master Thomas, sues Roger, son of Jordan, Alice, his wife; Richard, son of Jordan and Adam de Legh. (Emral MS.)

1292 (20 Edward I).—Agreement between Roger, son of Jordan de Pyvelesdon, and Roger, son of Thomas de Pyvelesdon, respecting some waste lands at Pyvelesdon and a wood called Holston. (Emral MS.)

28 Edward I.—Roger, son of Thomas de Pyvelesdon, was one of the Grand Inquest appointed in King Edward's Charter (Feb. 14, 29 Edward I) to inquire into the usurpations made under the Forest Laws. (Shrewsbury Chartulary, 279, v. Appt., vol. i, p. x.)

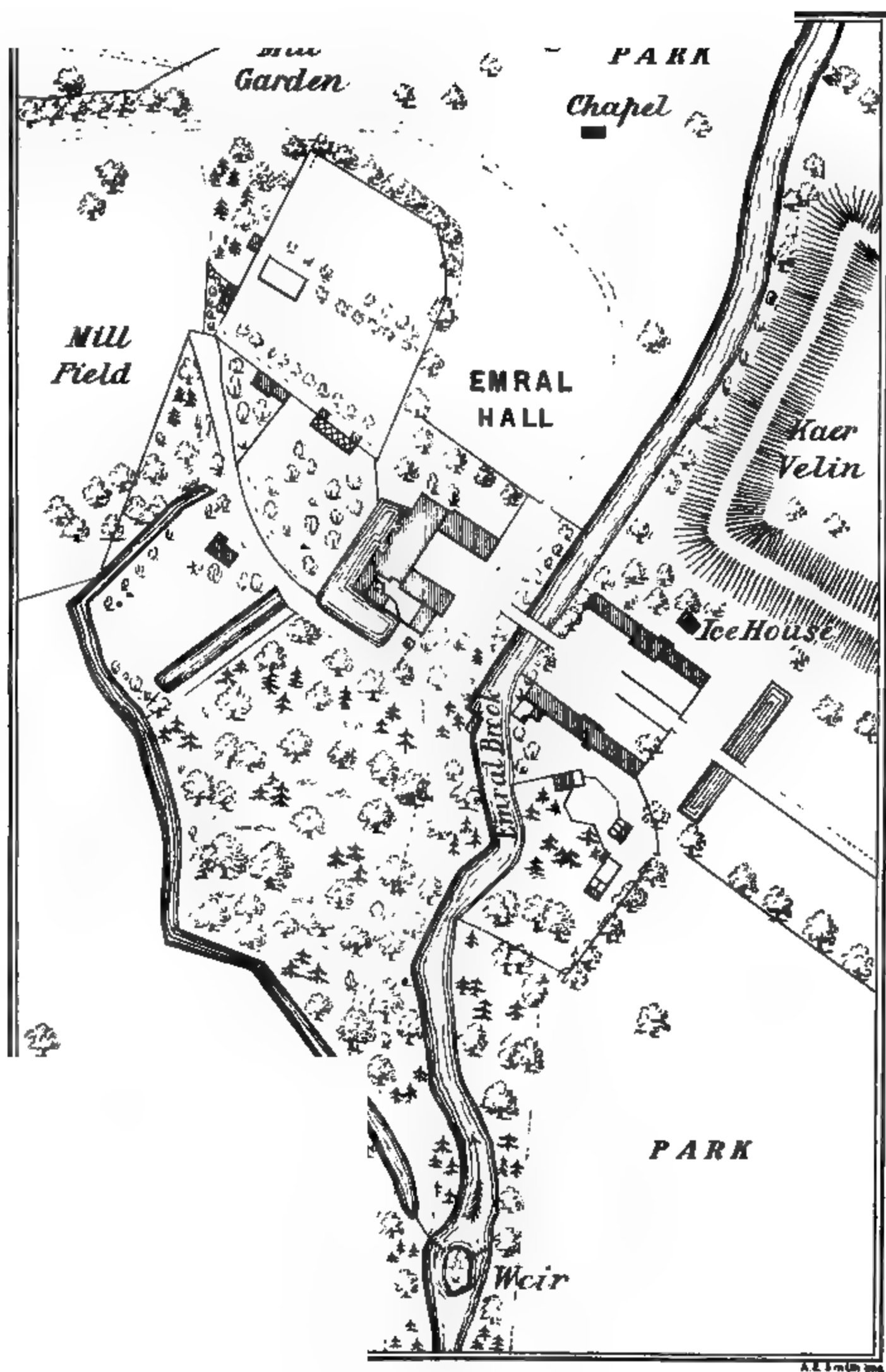
1306 (34 Edward I).—The same persons enter into a statutory obligation before Thomas Cole, Mayor of Shrewsbury. (Emral MS.)

1311 (4 Edward II).—Grant by Roger, son of Thomas de Pyvelesdon, to John Hynkle of one-third of seven messuages, a water-mill, and fish-pond, one carucate of land, three pieces called le Cwebbe, and 33s. rent-charge in Lyndon at a rent of nine marks a year, for which the said John Hynkle paid a consideration of forty marks.

1311.—Confirmation of the above by the children of Roger, son of Thomas de Pyvelesdon (to whom he had given the said tenements for their lives), to John Hynckley, he paying them the said rent.

To Richard (the second son of Roger I) the following grant seems to belong, preceding a similar one to his brother Roger:—

20 March (12 Edward I).—Rex has literas suas



A. E. Smith map

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patentes dat. apud Rothelan concessit officium vice-comitis Comitatus Caernarvon (quamdiu sibi placuerit) Magistro Rico de Pyvelisdon cum annuali feodo 40 librarum (ut apparet in Turri London, in Rotulis Walliæ de eodem anno).

Ditto . . . . consimiles literas habuit Rogerus de Pyvelesdon de officio, Vice Comitis, Comit. Anglesey cum consimili feodo, ut apparet in eodem Rotulo (vid. infra).

This Richard seems to have been the original grantee of Emral, and to have surrendered it to the King: "Carta Ric'i de Pyvelsdon p'quam reddidit Regi Edwardo omnes terras & tenementa que de ipso Rege tenuit in Worthingbury in p'tibus de Mayelor Seysenek, dat. an. regni ipsius Regis VII (1279) et irrotul in rubro libro scaccarii." As Maelor was then put into the hands of Robert de Crevequer, the grant to Baldwin de Frivytt probably followed this surrender by Richard; but there is no date. "Carta Rob'ti de Crevequer per quam dedit Baldewyno de Frivytt totam villam de Worthingbury cum advocacione eccle'ie ejusdem h'end sibi, heredibus," etc. (Rot. Fin., Hen. III and Edw. I, p. 72.)

"Richard is stated to have been of Flotesbrook, *Salop*, 20 Edward I" (1292), in the Emral pedigree, receiving it, perhaps, in compensation for Emral, and "his descendants are said to have taken the name of Jordan." This seems to be confirmed by the following extracts from Papworth's *Ordinary of British Armorial*, p. 996: "Sa. three mullets and a bordure engr. arg. for Barbour, Flotesbrook,<sup>1</sup> co. *Stafford*; also for

<sup>1</sup> See also Harwood's *Staffordshire*. "In the 20th cong. Flotesbrook, co. Staff., vulgarly Flashbrook, was in the King's hands, and 24 Edw. I was the seat of Ricardus de Pulesdone, who had issue Jordannus de Puleston, who had issue Thomas Jordan, in whose race, by the name of Thomas Jordan, it continued till the time of Hen. VI or Ed. IV, when one Brown, who was Barber to Henry Duke of Buckingham, and therefore took the name of Barber, married, as I take it, Jordane's daughter and heir. John Barber, or Barbour, had issue John of Flashbrook, etc., etc. Arms, sa. 3 mullets pierced, a bordure engrailed, arg."

Erdeswick, and for Perwincke"; and "Sa. three mullets of six points pierced arg. within a bordure erm., for Jordaine, Windsor Forest, co. Berks, temp. Edw. III."

Jordan, the fourth son of Roger, was living in 1256, and three sons of his are mentioned in old charters—Thomas, Richard, Roger, the latter having a wife named Alice. "1256.—Jordan. Odo de Hodenett had claimed a carucate of land in Wyletowe against Jordan, tenant thereof, and by writ of Mort d'Ancestre. He now renounces his claim, and Jordan concedes half the premises to hold to his heirs under Jordan and his heirs at 12*d.* rent." (Emral MS.)

About 20 Edward I (1292).—Lease by Roger, son of Jordan, to Roger de Pyvelesdon of a curtilage [at Witelow?], in the township of Pyvelesdon, at a rent of one pair of white [gloves?] annually; the lessor covenanting not to build on the chief messuage and garden, which he retains. (Salesbury MSS.) For other notices of this Roger, *vide supra*.

No date.—Jordan de Pyvelsdon, with Robert de Wodecote, attests a grant from William, son of Reginald of Little Hales, to James, son of William de Morton, of 5*s.* 4*d.* rent in Tibbriton; the other witnesses are Hugh de Eton, William de Mokeleston, Michael de Merton, etc. (? Woodcote Evidences.)

...—Roger, son of Jordan de Pyvelesdon, with William de Cayntun and others, witnesses a grant from Margery, daughter of Adam de Brimstre of Little Hales, widow to John, son of William Randulf, of a messuage and half virgate in ditto, that which Roger, son of Robert Saye, formerly held, and of which he me legally enfeoffed, as is contained in my charter which I have of the aforesaid Roger. (Woodcote Evidences.)

1301-2.—Roger, son of Jordan de Pyvelsdon, elected by the communities of the county of Salop one of the assessors or collectors of the 15th granted in Parliament Jan. 20, 29 Edward I, and empowered accordingly by commission tested Nov. 1, 29 Edward I, and

writ of Assist., Feb. 9, 30 Edward I. (Writs of Parliament and Mil. Summons.)

The second son "Richard" is referred to in Eyton's *Salopia*, viii, 98: "Master Richard, son of Jordan de Pyvelsdon, who lived near Newport, Salop."

As Thomas, the son and heir of Roger, was last heard of as sent into exile in 1285, it is probable that the following entries refer to Thomas, son of Jordan: "Master Thomas de Pulesdone attests a release from Osbert, son of William, son of Walter de Tuggeford, relative to lands in Tuggeford. (Morris[Eyton], no date.)

Anno 1279, 5 Id. Junii.—Peckham's *Register*, Lambeth. "Homagia facta, etc., Comes Glovernen ante horam vespertinam fecit homag. & fidelitatem, etc. Clericis sociis dicti D'ni Archiepiscopi. D'no Joh. de Bosco. Milit. fil. Arnulphi de Boxo. Ric'o de Teyden. Magistro T. de Pulesden."

1311 (4 Edward II).—Thomas de Pulesdon (valettus), of co. Stafford; a supervisor of array for co. Salop; leader of levies. Sheriff directed to pay his expenses. Commn., May 20. (Morris [Eyton] MS.)

1322.—Thomas de Pyvelesdon, one of the manucaptors for the good behaviour of Thomas Wither, on his discharge from prison as an adherent of the Earl of Lancaster, July 11. (Morris [Eyton] MS.)

We now come to the founder of the Flintshire branch of the house, Roger, third son of Roger I de Pyvylesdon. He was, we are told, a personal favourite of Edward I, and it was by the King's intervention, no doubt, that Robert de Crevequer's nominee was removed from Emral, and Roger Pulesdon established there. The exact date does not appear, but he is "de Embers-hall" in 1283. In 1284, "foresta d'ni Rogeri de Pyvylston" occurs as a boundary in a grant of lands by Owen ap Jeuaf ap Caradok. (J. Salesbury's MSS., p. 98.)

In the Hundred Rolls for Salop, 7 and 8 Edward I, his name stands second among the twelve jurors on the inquest, as to "how many and what demesne

manors the King holds in his own hand". Hamo le Botiler stands first, and Rogerus de P'stone next.

6 Edward I (1277-8).—Pleas at Albo Monasterio bef. R'de Ferryugham, Adam de Montgomer complains v. Llew. Pr. of Wales that he took his grain at Clynnoc and carried it away. Pledge, Roger Sprenhoose and Rog. de Pyvelesdon. (Exchequer Rolls, Wallia Miscellaneous Bag., No. 38, M.I.)

In 12 Edward I (1284) he is appointed Sheriff and Vice-comes of Anglesey (Ayloff's *Rot. Wall.*, 89), and the expression "consimiles literas", quoted above, shows that it was his brother Richard who received the same offices in Caernarvon. After the death of David, the last Prince of Wales (A.D. 1282), "Governors" of Caernarvon were appointed: 1. Maidenhaache; 2. John de Havering, 21 Oct. 1289. The title was then changed to "Constable", and these were—3. Ada. de Wetenhall; 4. Roger Pulesdon, who died in 1294, when the office ceased. Roger is said to have married "Agnes" [*Jane* in Dwnn's Pedigree], daughter of David le Clerk, Baron of Malpas, by his second wife, called also Angharad, by whom he had a son and heir, Richard. (Cae Cyriog MS.)

23 May, 12 Edward I.—Rex præcepit Camerario suo de Caernarvon quod allocaret Rog. de Pyvelesdon, Vice-Comi. de Anglesey pro servitio suo 20*li.* de redditu. Firmæ istius manerii quod idem Rog'us tenuit de Rege in Anglesey.

18 Edward I, 13 May.—Rex precepit eodem Camerario allocare Rogero de Pyvelesdon Vic. de Anglesey in primo computo suo 68*li.* 4*s.* 11*d.* de exitibus officii sui predicti per ipsum Rogerum in negotiis Regis ibidem expens :—

17 Edward I.—Pivelesdon, Roger de, and Joan, his wife, guardians of William, son and heir of Thomas de Venables, against the Abbot of Chester. Right of presentation to the Church of Astebury. (App. to 26th Report, Welsh Records, No. 4, p. 39.)

In the *Hist. of Wales*, by Caradoc of Llancarvan,



under date 1293-4, it is said: "King Edward was now in actual enmity and war with the King of France, for the carrying on of which he wanted a liberal subsidy and supply from his subjects. This tax was, with a great deal of passion and reluctance, levied in divers places of the kingdom, but more especially in Wales; the Welch, never being acquainted with such large contributions before, violently stormed and exclaimed against it. But, not being satisfied with vilifying the King's command, they took their own Captain, Roger de Puelesdon, who was appointed collector of the said subsidy, and hanged him, together with divers others who abetted the collecting of the tax;" and on page 307: "the King being acquainted with these insurrections, and desirous to quell the stubbornness of the Welch, but most of all to revenge the death of his great favourite, Roger de Puelesdon, recalled his brother Edmund, Earl of Lancaster," etc. "The collection of the tax must have *commenced* in 1293; see Ayloff's *Rotuli Walliæ*, Dec 29, A.D. 1293, p. 99; and Puleston's murder must have taken place after 18th Jan. 1294, for on that day he witnesses at Emral—being then a knight—a deed, to which Richard de Puleston is a party." (E. Breese's *Kalendars of Gwynedd*, p. 48.)

Madog, an illegitimate son of Llywelyn ab Gruffydd, the last sovereign Prince of Wales, was at the head of this revolt, and he afterwards defeated the English under the command of the King's brother near Denbigh. In vol. xiv of the Lancashire and Cheshire Record Society, the "*Annales Cestrienses*" (recently issued) contain the following, under A.D. 1295: "Et circa festum sancti Petri ad vincula [Augs't] captus est Madocus princeps Walliæ per dominum Johannem de Haveryngs tunc justiciarium Walliæ qui eum London misit ad regem;" and "1296, post pascha captus fuit Griffinus ecloyt (Clwyd) a domino Johanne de Haveryngys et ductus London."

In vol. ii of his *Tours in Wales*, pp. 398-9, T. Pen-

nant says: "At Caernarvon a very antient house called Plas Pulesdon is remarkable for the fate of its first owner, etc. The representative of the place is elected by its burgesses, and those of Conwy, Pwllheli, Nefyn, and Crickaeth. The first member was John Puleston; and the second time it sent representatives, which was in 1st Edward VI, it chose Robert Puleston, and the county elected John, as if both town and county determined to make reparation to the family for the cruelty practised on its ancestor."

1305 (33 Edward I).—Petition made to the Prince of Wales at Kennington, by Griffin Vychan and others, that they had been compelled to pay four marks yearly by Roger de Puleston, Viscount of Anglesey; which was inquired into by John de Havering, late Justice of North Wales, and certified to be unjust, under the seals of a jury of twenty-four. (Emral MS.)

In a writ, dated from Berwick-upon-Tweed, 4th July, 7 Edward II, the King pardons Adas Goch de Worthynbury pro morte Joh'nis de Cornyfer, et Rog'i le Maillour de Ov'ton Madoc, and for all transgressions in our reign or the last. [Does this refer to the death of Roger Puleston?] (Broughton MSS.)

The Rev. J. H. Ward, of Gussage St. Michael, Dorset, thinks that Emral may, in British or Phœnician times, have been a *τέμενος* (*locus consecratus*), and he notices that the French name for Stonehenge is *ημρηις*, the letters of which, in their numerical value, make up the cycle 366.

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## REPORTS ON LLANIO AND ON CHURCH RESTORATION.

BY J. W. WILLIS-BUND, F.S.A.

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### LLANIO.

So far as I am aware, no detailed description of the Roman station at Llanio, in the parish of Llanddewi-brefi, Cardiganshire, has ever been given to the Society. The inscribed stones that have been found here have been the subject of much speculation; but I have only been able to find allusions to the place, and no regular account of it, or of the articles which have been found there from time to time, in the Society's *Proceedings*. I have therefore ventured to bring together in this paper such information as I could collect from previous writers and from local inquiries.

Llanio-isa is situated on the left bank of the Teifi (Tuerobius), close to the Manchester and Milford Railway, between Tregaron and Lampeter, about a mile on the Lampeter side of the Pont Llanio Station. It is about seven miles from Lampeter, and three from Tregaron. It may be questionable whether or not it is the ancient Loventium mentioned thus by Ptolemy: "Again, south from the countries before mentioned, but in the most western part, are the Dimetæ, among whom are these towns: Loventium, long.  $15^{\circ} 45'$ , lat.  $55^{\circ} 10'$ ; Maridunum, long.  $15^{\circ} 30'$ , lat.  $55^{\circ} 40'$ . More easterly than these are the Silyres, whose town is Bullæum;" but that it was a Roman station of some importance is clear from the extent of ground it occupied. It was situate at the junction of two roads, one from Maridunum (Carmarthen), which followed the

course of the Teifi, and of which traces can still be seen near Llanbyther, at Maes-y-Gaer,<sup>1</sup> and Lampeter; the other, the Sarn Helen, so called, according to the local tradition, from having been made by a Roman empress named Helen,<sup>2</sup> which started from Llanfair-arybryn (Llandovery),<sup>3</sup> passed by Caio, the gold mines of Gogofau, a Roman villa at a place called "Tre Goch",<sup>4</sup> found and destroyed about 1876, followed the valley of the Twrch, by the modern villages of Farmers, Llanycrwys, thence over Craig Twrch to Llanfair-clydogau, and proceeding northwards crossed the Teifi to Llanio. From Llanio it proceeds still northwards past Llanbadarnodwyn and a fort called Pen-y-Gaer, or Garnllwyd, by another large fort known as Castell Flemish, and thence on to the mineral district of North Cardiganshire. The line of road, so far as it can now be clearly traced, is marked on the Ordnance Map. In parts this road is still well defined, as on the north side from Pen-y-Gaer to Llanio, and on the south from Llanfairclydogau to the Carmarthenshire boundary; here it is hardly altered, and it is said<sup>5</sup> that up to a few years before 1861 this part of the road was in admirable preservation, twenty feet broad, and well barrelled towards the middle; but the Cardiganshire magistrates sitting at Lampeter ordered it to be destroyed, in spite of the remonstrances of their surveyor.

The approaches to Llanio were well guarded; on the northern side was the strong camp of Castell Flemish, a fort which is still in a fair state of preservation. About a mile nearer Llanio on the other side of the valley is Pen-y-Gaer, a fort of which but little remains, but from its position it must have been strong. On the east, about two miles up the Teifi, is Tomen Llanio; but this, if a fort, is probably not a

<sup>1</sup> *Arch. Camb.*, 4th Ser., vol. ix, p. 344.

<sup>2</sup> Wright, *The Celt, the Roman, and the Saxon*, p. 144.

<sup>3</sup> *Arch. Camb.*, 4th Ser., vol. ix, p. 320.

<sup>4</sup> *Ibid.*

<sup>5</sup> *Ibid.*, vol. vii, p. 309.

Roman work. Where the valley of the Dulas narrows, about two miles from Lampeter, are two forts, one on the right bank of the valley called Gaer, close to where the Derry Ormond column stands : the one on the opposite bank, called Castell Goytre, a large and fairly perfect fort ; while guarding the Teifi valley are two forts, one on each bank, that on the right bank known as Castell Allt Goch, and that on the left as Caernau. All of these are marked on the Ordnance Map. On the south, above Llanfairclydogau, just where the Sarn Helen turns off over the mountain, at a place not marked on the Ordnance Map called Panteg,<sup>1</sup> is a small square fort or camp, in good preservation, about 36 yards long by 28 yards wide ; the banks have been partly cultivated away, but enough still remains to show very plainly its extent, and the four entrances opposite each other are evident. It will thus be seen that on each side the approach to Llanio was carefully guarded ; so it may fairly be inferred it was a station of some importance. It is difficult to trace the Sarn Helen from Llanfairclydogau to Llanio ; local tradition says the road crossed the Teifi by a bridge near a farm called Godregarth, and that when the river is very low the foundations of the bridge can still be seen. I have, however, looked in vain for them. In a dry summer the line of the road is said to be very plain between Llanio and the river. This summer (1887) the site of the road could be clearly traced from the grass burning up across a pasture field on it sooner than in other places. This field adjoined the railway, and the burnt part of the field went in a straight line towards the river for the reputed site of the bridge. In a field between the two points, but also in this line, traces of the road, *i.e.*, paving-stones, were found in October 1887, when ploughing. To be able to fix the line of the road is important, as showing the route the Sarn Helen took between the two portions that now remain, and also as showing that

<sup>1</sup> *Arch. Camb.*, 4th Ser., vol. ix, p. 326 ; vol. x, p. 56.

the station was a far larger one than has been usually supposed; for *Caer Castell*, where the inscribed stones were said to have been found, and the site of the buildings where the excavations have taken place, are at least some two or three hundred yards away from the road, and from some buildings found this autumn and from the road it is nearly a quarter of a mile to the other side of the station. *Caer Castell*, which is always pointed out as the site of the station, was probably that of the camp. On one side of it are some faint traces of embankment, and in it stones have been constantly found. It is an arable field of some five acres, higher than the rest of the surrounding ground. I am told that this year the corn withered up in two broad lines across the field, the lines crossing at right angles, a statement which, if true, would go to show the existence of two paved streets crossing each other at right angles. Adjoining *Caer Castell* on the flat towards the river the foundations of buildings are clearly to be seen. Here it was that the excavations of this year (1887) were made.

The fact of there being a Roman station at this spot is, I believe, first noticed in Lhwyd's additions to Gibson's edition of Camden's *Britannia* (1695). On col. 645 he figures two of the inscribed stones that have been found here, and states:—

“A Country-man told me there was another [inscription] at a house called *Lhanio-ŷav*, in this parish, distant about a mile from the Church. Being come thither, I found these two Inscriptions, and was inform'd that several others had been discover'd by digging, but that the stones were applied to some uses, and the Inscriptions not regarded.” He adds: “Besides Roman Inscriptions, they find here sometimes their coyns, and frequently dig up brick and large free-stone neatly wrought. The place where these Antiquities are found, is called *Kae'r Kestilh*, which signifies *Castle-field*, or to speak more distinctly, the *Field of Castles*; tho' at present there remains

not above ground the least sign of any building : nor were there any (for what I could learn) within the memory of any person now living in the neighbourhood, or of their Fathers or Grandfathers. However, seeing it is thus call'd, and that it affords also such manifest marks of its being once inhabited by the Romans, we have little or no reason to doubt, but that they had a Fort or Garrison, if not a considerable Town at this place. And that being granted, it will also appear highly probable, that what we now call *Lhanio*, was the very same with that which Ptolemy places in the Country of the *Dimetae*, by the name of *Lovantium*, or (as Mr. Camden reads it) *Lovantium*. If any shall urge, that to suppose it only a Castle, and not a City or Town of note, is to grant it not to have been the old *Lovantium*; I answer, that perhaps we do but commit a vulgar Error, when we take all the Stations in the *Itinerary*, and Burroughs of Ptolemy, for considerable Towns or Cities; it being not improbable, but that many of them might have been only Forts or Castles with the addition of a few Houses, as occasion requir'd."

Meyrick, in his *History of Cardiganshire* (1810), p. 272, gives the following account of the place: "Llanio-issa was formerly the ancient Loventium of the Romans, and a considerable station on the great western road called Sarn Ellen, between Maridunum, or Caermarthen, and Penallt, near Machynlleth. Several coins and culinary utensils have been dug up here, and three Roman inscribed stones are built up in the walls of two cottages on this spot. . . . Almost the whole of this place is covered with the fragments of the finest brick, which the Romans must have brought with them. There are also some small remains of pieces of brickwork and lime mixed with common stone still to be seen; and one entire piece, having its surface smooth and polished, was taken up not long ago, and placed at the bottom of an oven then making in a neighbouring mill, where it still remains. In one of



the grounds of this farm a large piece of unshapen lead was dug up, which, when melted, weighed sixteen pounds. There is a piece of ground to the south-east of the farmhouse called 'Cae'r Castell', or the 'field of the Castle', in which are still the remains of the foundations of buildings."

All subsequent writers have practically adopted this inaccurate description of Meyrick's in their account of Llanio; it is the one that is found in the South Wales guide-books of the present day. It is obviously the basis of the following description by the Rev. H. L. Jones, written in July 1861, and which appears in the *Archæologia Cambrensis* for that year.<sup>1</sup> He says: "Any casual observer might visit this spot without perceiving that he was on the site of a Roman town at least as large as Lampeter of the present day. Some faint traces of embankment may be observed on and about Cae'r Castell; but it is on the flat towards the river that you must look for foundations of houses. Here the tenant of the farm, a person of intelligence and courtesy, pointed out to us the sites of several buildings. Here they dug up for us stones and mortar of walls, still in their courses, under ground; here they showed us how the soil of the surrounding fields was filled with bricks, and where lumps or weights of lead had been discovered."

In 1878, at their Lampeter Meeting, the Cambrian Archæological Society visited Llanio, and give this description of it:<sup>2</sup> "At Llanio traces could be seen of portions of the Roman camp, Loventium, and in all directions pieces of Roman brick and mortar; but much excavation will have to be done before any satisfactory account can be given of it."

Both these accounts are incorrect in describing pieces of Roman bricks and mortar as being found in *all* directions. They are only found, as far as I can make out, in one place, the flat towards the river, where the

<sup>1</sup> *Arch. Camb.*, 3rd Ser., vol. vii, p. 312.

<sup>2</sup> *Ibid.*, 4th Ser., vol. ix, p. 353.



recent excavations have been made. In the other fields stones are often found, but no bricks.

Before describing the excavations it will be as well to mention some of the things that have been found at Llanio from time to time. As far as I can ascertain, very little record remains of what has hitherto been found, and the things themselves are all dispersed or lost. I leave the inscribed stones to a later part of the paper.

The most interesting and most curious find is a wooden female head (which, by the courtesy of the owner, Mr. S. Jones of Llanio Fawr, I am able to exhibit here to-night), found some years ago, when digging peat in a field called *Caer Gwyrfil*, which adjoins *Caer Castell*. The head is fully described and figured in a paper in *Archæologia Cambrensis*.<sup>1</sup> It is said to be of birch,<sup>2</sup> and, notwithstanding it is in a most wonderful state of preservation, it is suggested it is of Roman origin. "The careful and artistic braiding of the hair, from the forehead to the back of the head, with the cavities in the place of eyes, suggested that the head was not of modern workmanship, and led to the inference, when the place of its find was taken into account, that it may be Roman. A socket-hole extends from the collar upwards into the neck, which apparently served to fix the head on the body of the figure or statuette to which it belonged; but there are no rivet-holes or signs of any other mode of attachment. On examination the right side of the head appears to be smooth and perfect, while the surface of the left side is slightly abraded. This may be accounted for by the supposition that the left side was that exposed to the atmosphere on its deposit. Mr. Jones said that there were 'hands with part of

<sup>1</sup> 4th Ser., vol. x, p. 81.

<sup>2</sup> In a discussion that took place upon this paper, the President, Dr. Evans, suggested the head was of yew, alluding to the fact that yew in a fairly preserved state has been found in the Swiss lake-dwellings.

an arm' belonging to the head, but they had been lost many years."

In the same field, *Caer Gwyrfil* (? *Milwyr*, i.e., soldiers' field), there was formerly a large sepulchral mound, full of bones, that was carted away a few years before 1878 as compost for the fields.<sup>1</sup>

The Manchester and Milford Railway passes through a part of the station, and, as it was being made in 1865, a good many fragments of pottery are said to have been discovered; one large perfect vessel was found, but was taken away by the sub-contractor to adorn his London house. Although I have made such inquiries as I could about it, I have never been able to trace it.

Except a small silver coin found in 1886 (which a stranger took possession of and carried away), the finding of fragments of brick now and then, and when ploughing for potatoes (when the ground is ploughed much deeper than usual) the turning up large stones, I have been unable to ascertain that anything of importance has been discovered until the spring of 1887.

Adjoining *Caer Castell* to the east, but at a much lower level in the flat towards the river, is a field, at the lower end of which are the traces of at least three buildings, and it is in one of these—the one to the east, nearest the garden of the farmhouse—that the excavations were made, in the spring of 1887, by Mr. Lloyd Williams. He has kindly supplied me with the following account of his proceedings:—

"Operations were begun on an oval-shaped mound, situated in a marshy field below the farm-buildings. Mr. Jones, of *Llanio Vawr*, mentioned that this mound had been pointed out to him, by a party of the Cambrian archæologists who visited *Llanio* during the Lampeter Meeting of 1878, as the probable position of a bath in some way connected with the Roman camp on *Caer Castell*. Several cuttings were made across

<sup>1</sup> *Arch. Camb.*, 4th Ser., vol. ix, p. 353.

the narrower end, in the hope of coming to a wall, but nothing was turned up, with the exception of some loose stones and broken bricks, among the latter of which, however, was found a small portion of what appears to have been an earthenware vessel. Further search in another direction resulted in the discovery of a wall about three feet thick, and by following this a cross-wall was reached extending at right angles either way. By working along the walls a room was eventually traced out; oyster-shells and pieces of iron, T-shaped, used probably to fix the tiling, were found along this part, and here and there bones, some of which are pronounced to be human remains. It was decided, on discovering this room, that for the present the work should be confined to clearing out the space within its four walls. This occupied several days, and the materials found inside give indications of there having been a great downfall of masonry, etc., at some time or other. Most of the brickwork within two feet of the surface was completely shattered, and it was difficult at first to establish any conjecture as to the nature of the building; but a careful removal of the soil leaves little doubt that it formed part of a heating arrangement or hypocaust, constructed, as far as can be made out, somewhat as follows: the lowest portion of the ground floor is laid in large bricks; over this a pavement of rough stones, placed on end and embedded in clay, on which are supported short pillars about seven inches high. The pillars, formed of flat bricks, are almost a foot apart, running in parallel lines about nine deep. In the space between the pillars were broken portions of flue-tiles, that is, square brick troughs of baked clay with holes, in some cases one, in others two, on opposite sides. A few of them are preserved in good condition. Large quantities of soot were also distinctly traceable. The large slabs which abound in the *débris*, and which show signs of great exposure to heat, must have rested on the pillars, and the masses of concrete lying about in all directions were probably laid over all."

Mr. Lloyd Williams, in a letter to me, adds:—

“The pillars are nine deep, and about one foot apart; but I am uncertain about the number of parallel rows, and I am inclined to think there must have been a passage at one end, most probably the one due west in the drawing. The sketch gives a good idea of the apartment as it stands, so I send it, and will get its accuracy more fully tested.

“In addition to what I mentioned, a small piece of polished marble was discovered, and some stone resembling Bath, showing signs of workmanship. I have with me the best specimens of what may be picked up in plenty on the spot; but what I have is, perhaps, in a better state of preservation.”

What I found on examining the spot about six weeks after the excavations were finished was a room 18 by 20 feet (inside measure). At about 18 inches from the surface there was a wall of rough stones (slate flags they would be called now); it is the local stone of the district. This wall came to within a few inches of the surface at some points, but was nowhere more than 18 inches below it. The wall would have been about 3 feet high. In the west side there were two openings at each end about 5 feet wide, the one on the north being level with the floor. That on the south was not excavated to the floor. There was also a similar opening in the north-east corner. I was unable to measure the thickness of the walls (except at the north-east corner, where the wall was 4 feet thick), as the soil that had been excavated was thrown out too close to the walls. The south side wall was carried on for some little distance (10 feet or so) beyond the south wall of the room; but the excavation had not been sufficiently carried out to show if there was another room to the south, or why the wall was so carried on. The floor of the room is formed of large red bricks or flooring-tiles; those I measured were 20 by 17 inches, and some were very light, and others exceptionally heavy. On some of them there was a

circular pattern.<sup>1</sup> I did not find any fitted so as to see if the circle was made into any pattern on the floor. Some of these tiles were *in situ*. On this floor were placed bricks about 16 to 18 inches apart, which carried a row of slate slabs similar to those that formed the walls, but not so thick; on this came a layer of concrete about 8 to 10 inches thick, comprised of fragments of brick and lime. Both these materials must have come from a distance, as now all the lime required for agricultural purposes is brought by railway, and before the railways were made it had to be brought by ponies or in carts from the Black Mountain, on the other side of Carmarthenshire, a distance of over thirty miles. There is no brick nor soil for making brick in the neighbourhood; the nearest brick-works now in use are some distance away, below Llanbyther. On the top of the concrete came the flue-tiles made of clay. I did not, unfortunately, see them *in situ*, so cannot say how they were placed. Then came a layer of mortar, a mixture of lime and the river-sand, probably from the Teifi, and on that a tiled floor. I must state that I did not see the room when it was excavated, and I have taken my description from the remains I found at my visit. Some of the stone flags are still fixed in the concrete, and the flue-pipes have marks of concrete on the one side and mortar on the other, and some of the tiles have mortar on them. The bricks are standing on the tiles, and are said to be in the same place as found. On the west side there are still some remains of the tiles, bricks, stone flags, and concrete *in situ*. The walls of the room, which would be below the tiled floor, are very rough, and are made of the local flag-stones and mortar. It would seem that the stone-flags were let into them, as at places they are broken off, with the ends still remaining in the walls.

<sup>1</sup> See similar design on tile found in London. (Wright, *The Celt, the Roman, and the Saxon*, p. 156.)

The tiles forming the lower floor have previously been mentioned. They are red clay tiles with two marks, one, the most usual, the circle already described. A fragment of one of them has a double circle. Most of these tiles remain *in situ*; only a few appear to have been removed. On fragments of some that are lying about is a hook-shaped mark; but this is far less common than the circular mark.

On the next sized tiles, those that rested on the flooring-tiles and carried the bricks, I could find no mark at all. They were slightly depressed towards the centre, and in the hollow the mortar seems to have been placed. The bricks had several patterns, of which the circle before mentioned was by far the most common. One had the circle and a line crossing it, making a rude cross.<sup>1</sup> Some of the others had a mark like a §; but the greater part of these had no mark upon them.

The flue-tiles were of various sizes, and of two distinct kinds; one made of red and the other of a yellowish clay; but neither of these kinds of clay are to be found within some miles of the place. The tiles were generally of a uniform width of about 5 inches inside, but some were narrowed to about 2 inches at the one end. I only saw one piece of a flue in anything like its original state, and this was about 2 feet long.<sup>2</sup>

Some few of the tiles had some rough marks on them, a sort of rough cross-pattern; this was, however, the exception; most of them had nothing.<sup>3</sup>

<sup>1</sup> See a similar one in *The Celt, the Roman, and the Saxon*, p. 155.

<sup>2</sup> Subsequently taken away by Mr. Rogers of Abermeurig.

<sup>3</sup> Wright, in *The Celt, the Roman, and the Saxon*, pp. 155, 156, gives figures of tiles from Dover (*Dubris*) which are of the same shape, and similar to these tiles. A flanged tile figured on p. 156 has the circular mark referred to above. This tile came from London. He adds that tiles from South Wales have the inscription, LEG II AVG (Legio 2a Augusta). None with this mark have as yet been found at Llanio. The cross-work and the cross are figured, pp. 154, 155, as being marked on the facing of the stone of Hadrian's

The tiles that formed the top floor seem to have been made of a different clay and some vitreous substance, and are much harder than the others. On some of them there is the same circular pattern already noticed, only here it sometimes takes the form of three circles. One fragment had a raised moulding round the edge. The whole of the ground round the place excavated is covered with bricks and fragments of the tiles that were dug up, and, although I made a careful search, I cannot pretend to have made an exhaustive examination; but I think I have mentioned all the prevailing marks. Unfortunately, the place was left without any protection or fencing, and the result is that, what with cows, visitors, and boys, by October the excavated portion was nearly destroyed.

I went again carefully over the room in October, but found nothing more to notice; but about half-way along the west wall I dug up a large quantity of soot and a few fragments of bone. In the south-west corner I began a small excavation, to see if the south wall was continuous; it appears to go on in a westerly direction. I found fragments of broken bricks and tiles arranged in the same order as those above described; a large piece of concrete, two small fragments of whitish pottery, some iron T-nails, a piece of glass, and some fragments of bone. The wall appears to be continuous; but I had not time to carry my excavation very far.

The day before I left, as a man was ploughing in a field to the right rather deeper than usual, he struck the stones of the Roman road. I say this because the stones were obviously paving-stones, and placed as part of a pavement about 15 inches below the surface, and, on their being removed, no trace of building was to be found underneath. The man also came upon a

Wall. Mr. Wright adds, the tiles are always scored in patterns of great variety, apparently for the purpose of being fixed more tenaciously by the mortar.



fragment of a wall built with very large stones. I had it excavated some depth down, but only found pieces of charcoal, bone, and fragments of oak board, very thin, and a nail or two; there was no brick or pottery, and I was unable to trace the wall in any direction. This building would be a few yards from where the Roman road passed on its way to the Teifi.

The specimens of bricks, etc., which I produce are fairly illustrative of the bricks and tiles found. There are some bricks very much larger, 20 by 17 inches; but the majority of the fragments are such as I have brought.

I shall hope to continue the excavations in a more systematic manner another year.

Before concluding this paper I must say a word as to the inscribed stones. At present there are three, all figured by Meyrick, and also by Westwood, *Lap. Wall.*, part iv, pl. 71, fig. 3; pl. 78, figs. 1 and 2.

The first is the Ennius stone; it is 11 inches high, and 6 inches wide; it consists of the following three-line inscription, with the ordinary border:—

▷ ARTISM )  
ENNIVS  
PRIMVS.

It is figured in Gibson's *Camden* by Lhwyd, who says that he reads it "*Caij Artij Manibus (aut fortè memoriæ) Ennius Primus*". Meyrick (1810) also figures it at pl. v, fig. 7, and speaks of its being built in the wall by the side of the door of a cottage. It was removed thence, and disappeared for some years, but, at the meeting of the Cambrian Archæological Association at Lampeter, in 1878, Mr. J. N. Davies, of Aberystwith, sent it to the local museum then formed at Lampeter, and after the meeting it was deposited in the library of St. David's College, where it still is. This stone is also figured by Hübner, *Inscriptiones Britannicæ Latinæ*, Berlin, 1873, p. 44, as "No. 148 intra tabellam ansatam". The inscription is given incorrectly as—



⁹ARTIM  
ENNIVS  
PRIMVS

As Hübner's book was published at the time the stone had disappeared, his account is taken from Meyrick, whose plates and accounts of inscriptions are most inaccurate. Hübner says of No. 148: "Latet fortasse *o*(centuria) *martialis?* *Ennius Primus (fecit).*" Westwood, *Lapidarium Walliæ*, p. 142, describes this stone, which he figures, pl. lxxviii, fig. 2.

The second stone is also figured by Lhwyd in Gibson's *Camden*, and by Meyrick, pl. v, fig. 8, who says: "Another stone, on a chimney of another cottage, is to be read OVERIONI." This stone is now built into the wall of the farmhouse, near the back door; it is about 14 inches long, and 4 inches wide. Lhwyd and Meyrick both give the inscription incorrectly as OVERIONI, as will be seen from the rubbing I produce, which I made in October; it is—

I O V E R I O N I.

An account of this stone, with an engraving, with the incorrect inscription, is published by Professor Westwood in *Archæologia Cambrensis* (4th Ser., vol. ii, p. 263), the figures being taken from rubbings supplied to him by the Rev. H. L. Jones, who made them on July 16, 1861. Mr. Jones, in a paper in the *Archæologia Cambrensis* (3rd Ser., vol. vii, 1861, p. 312), says the stone was on the east wall of the house, above the horse-block, having the rudely-executed name of OVERIONI.

In the *Archæologia Cambrensis*, Professor Westwood says: "Amongst the many Roman inscriptions found at Llanio i Sav, close to Llandewi Brefi, Cardiganshire, is one of which an engraving is here presented, representing the name OVERIONI, inscribed within an oblong space, defined by incised lines, about 13 inches long by 3 inches high. The letters are thin, tall, and ill-formed."

The stone is also figured by Hübner as No. 149. He gives ○VERIONI, giving Lhwyd and Meyrick as his authorities; he adds No. 149, "est o(*centuria*) *Verioni* (?)"

Westwood, in his *Lapidarium Walliæ*, describes the stone, and figures it pl. lxxi, fig. 3 (the figure is not quite correct, the R and I being conjoined, as well as the V and E), and gives an account of it at p. 142. He says the stone "is now built into the east wall of one of the farm-buildings, about 15 feet from the ground above the horse-block." To obviate any mistake in the future, it may be pointed out that it is into the wall of the house, near the back door, not that of the farm-buildings, that the stone is built, and it has been there for years. After remarking that in his paper in the *Arch. Camb.* the inscription is given as OVERIONI, he says: "The stone is, however, injured at the left end, and, on examining it carefully during the Lampeter Meeting in August 1878, we adopted the conclusion suggested by Mr. Robinson (one of the Secretaries of the Cambrian Archæological Association), that the first supposed letter was incomplete, and that its supposed right side indicated a centurial mark, leaving the real name VERIONI."

As above stated, the interpretation of Mr. Robinson was really that suggested by Hübner, without seeing the stone. From the rubbing it will be seen that the so-called o does not exist, that the first letter has been injured, and that the stone appears to be merely a fragment; that what has been taken for the end of the border seems to be part of a letter, and it is doubtful whether the semicircle is the centurial mark or the fragment of some letter, such as D. It is not a matter of much importance; but none of the drawings of this stone are correct, as they do not give both the VE and the RI as conjoined. Until the plate in the *Lapidarium Walliæ* all the letters were given separate. The plate there gives the VE conjoined, but not the RI. The plate in the *Lapidarium Walliæ* repre-

sents the stone as far too perfect, especially at the left side. It has every appearance of having been broken off at the end, and not being complete, as shown in the plate.

The next stone, which Professor Westwood calls the legionary stone, is the most interesting. It was, I believe, first mentioned by Sir R. C. Hoare, who, in his introduction to *Giraldus Cambrensis*, vol. i, p. clii, says: "I had the good fortune to decipher another (inscription), far more interesting than the two former (he is alluding to the two stones already described), which stands before the threshold of the farm-house. If I read it rightly, it appears to record some work done at this place by a cohort of the *second* legion, COH. II. A. - - G. F V P, *Cohors secunda (legionis) Augustæ fecit quinque passus.*" This interpretation of Sir R. C. Hoare has been adopted by all or nearly all subsequent writers until Mr. Thompson Watkin. Meyrick, who figures the stone in pl. v, fig. 9, thus describes it: "In the porch of the house is a very large one, now serving for a seat, and much obliterated, has on it— 'Cohors secundæ Augusta (*sic*) fecit quinque passus . . . . .,' which shows that a cohort of the second legion of Augustus was stationed here, and built a part of the walls of the city." This statement of Meyrick's has been quoted over and over again, but unfortunately it is difficult, if not impossible, to make out Meyrick's inscription from the stone itself, and even his plate is difficult to understand.

The Rev. J. L. Jones, in his visit in 1861, thus speaks of the stone: "The other (is) in the lower part of the stable wall, thither removed from the horse-block, not many years back, with traces of two lines of words on it, but of which COH is almost the only portion now legible."<sup>1</sup> If in 1809 the stone was in the porch, and then in the interval to 1861 removed first to the horse-block, and then to the stable, it is not

<sup>1</sup> *Arch. Camb.*, 3rd Ser., vol. vii, p. 312.

to be wondered at that the inscription is now hardly legible. Hübner gives the inscription No. 150, taking it presumably from Meyrick :—

COH THA<sup>1</sup> 'TVR  
TAH. I

and states "*Assoc. Journ.*, 24, 1868, p. 117, ubi n. 150 cum n. 148 coniungitur"... He adds, "in n. 150 talia coh[ortis] I o[enturia] Tur[rani ....] vel similia fuisse puto".

In the *Lapidarium Walliæ* the stone is figured pl. lxxviii, fig. 1, described p. 143. Professor Westwood's figure is drawn by camera from a rubbing he made on the visit of the Cambrian Archæological Association in 1878.

The first to question the accepted reading of the inscription was Mr. Thompson Watkin, who in the *Arch. Camb.*, 4th Ser., vol. iv, p. 116, note, says: "This inscription is unquestionably not to be read '*Cohors secunda (legionis) Augustæ*', but *cohors secunda A.*, the name of its nationality being lost. The *legitimus ordo nominum* is thus preserved. In other words, it is evidently an *auxiliary* cohort, not one of the legion itself." Later on, in the *Archæological Journal*, vol. xxxvi, p. 166, speaking of the inscription on this stone he says: "The first part of this should certainly be '*cohors secunda A.....*', the nationality of the cohort being obliterated. I have lately", he adds, "received from Professor Westwood, who saw the stone in the summer of 1878, a copy of the inscription (which consisted of two lines) as far as it is visible. It is

COH . II . A.....

.....

Beyond A in the first line, however, the tops of the letters ST are plainly visible in his drawing, and thus shows at once that the COH . II . ASTVRVM, well known in Britanno-Roman epigraphy, was intended." In his

<sup>1</sup> The three letters THA are conjoined.

paper on Roman inscriptions for the year 1879 (*Archæological Journal*, vol. xxxvii, p. 137), Mr. Thompson Watkin again refers to this stone. He says: "In my list of inscriptions for 1878 I referred (*Journal*, vol. xxxvi, pp. 165-6) to the inscription No. 150 in Dr. Hübner's list, which was found at Llanio, Cardiganshire. The reading of it given by Sir R. C. Hoare was COH . II . A . . . FVP ; and that by Sir S. R. Meyrick (*Cardiganshire*, pl. 5, fig. 9), which I did not at the time quote, was

COH . II-A TVR

TAH I

I expressed the decided opinion, based upon a drawing received from Professor Westwood, showing the upper part of the letters ST after COH . II . A, that COH II ASTV-RVM was intended. This is not only confirmed by the appearance of the letters TVR in S. R. Meyrick's plate, but also by the recent discovery of a stone built into the south wall of the tower of Llandewi Brefi Church, about a mile distant, which is said by Professor Westwood to have borne the inscription,

MIBVS

Ī . AST

Of course this is a mere fragment; but from the engraving<sup>1</sup> of the stone given in the *Lapidarium Walliæ* I take the first letters remaining to be AN *ligulate* instead of M, and that the word has been [M]ANIBVS when entire. The stone was nearly circular, and was 10 ins. in diameter, but has unfortunately been removed, and was "sought for in vain during the Lampeter Meeting" of the Cambrian Archæological Association in 1878. That COH . II . AST has been in the second line seems certain. This is the second instance of the presence of auxiliary forces in South Wales, the other being that of the *Ala Hispanorum Vettonum*, named in my last list."

So far as I am aware this is the last published notice

<sup>1</sup> See plate 71, fig. 8.

of the stone. It is great presumption on my part to venture to differ with so great an authority as Mr. Thompson Watkin on the question of a Roman inscription, but I venture to think that he would not have given the above reading had he seen the stone itself; and that it is very questionable if the letters ASTVR are on the stone at all, which I carefully examined in October 1887. The inscription is almost obliterated, and it may be impossible to say what it really is; but it by no means follows that we should accept as the reading what it is very doubtful is there.

The inscription is of two lines: I think of ten letters to a line. As regards the first six of the first line, they are, no doubt, COHIIA; and probably the next letter is s, as Mr. Thompson Watkin points out. If this be so, Meyrick's "*Cohors secundæ Augusta fecit quinque passus*" must be given up. The difficulty is to say what should take its place. I do not think any reliance can be placed on Meyrick's plate; and unfortunately Mr. Thompson Watkin, for his interpretation, must rely on the TVR of Meyrick, but Meyrick omits the s entirely. It seems that the s follows the A; but the so-called head of the T, which appears in Professor Westwood's sketch, on which Mr. Thompson Watkin relies, is very difficult to discover on the stone. If A. s. is sufficient for Mr. Thompson Watkin's reading, it may be conceded that those letters are there; but beyond this, as at present advised, it is difficult to say anything certain.

This stone is in the same position as it was in 1878. It forms the corner-stone of the wall of the stable and carthouse, and is built-in upside down, the letters COH being in the lower right hand corner.

There is one other inscribed stone at Llanio to which allusion should be made, lest it might appear I had overlooked it. It is built into the front of the house a little to the right of and just below the first floor window. It is thus given by Professor Westwood:

| 1D | IH | FE | 1695 |

The date is decidedly modern, if the rest of the inscription is older. Westwood mentions it in the *Lapidarium Walliæ*, at p. 143, but does not figure it. Meyrick figures it, pl. 5, fig. 6. The stone is about 18 in. long and 4 in. wide. When I saw it the inscription differed from Professor Westwood's reading.

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## CHURCH RESTORATION.

I venture to call the attention of the Society to what is becoming, or rather what has become, a lamentable source of destruction to antiquarian remains in South Wales.

In various of the Welsh churches inscribed stones of great antiquarian interest had been built into the walls. When the churches are restored the stones are removed and lost. Thus at Llanddewibrefi a Roman stone, figured by Professor Westwood in the *Lapidarium Walliæ*, pl. 71, fig. 8, was built into the tower. The church has undergone two restorations,<sup>1</sup> and this stone has vanished, as well as another stone figured by Camden, which Meyrick supposes to record the murder of Idnert, the last Bishop of Llanbadarn, which has been broken up. (Pl. 68, fig. 3.) In the next parish, Tregaron, some curious incised stones are figured by Meyrick as having been in the church and churchyard. The church has been restored; the stones have disappeared. The church of Llanfairclydogau had bits of fifteenth century work; but it has this year been pulled down and rebuilt, and all old work has vanished. The churches of Llangybi and Bettws Bledrws, adjoining parishes, have each shared the same fate. At Llandyssil, until restored, an inscribed stone, figured by Meyrick, was to be seen in the church. It has now disappeared. Llanybyther, Nantcwnlle, and Pencarreg,

<sup>1</sup> *Arch. Camb.*, 3rd Ser., vol. vii, p. 310.

have been rebuilt ; Cilcenin is rebuilding. At Llangetho there once was a fine screen. It is thus spoken of by the Bishop of St. David's in his address to the Cambrian Archæological Association at the Lampeter Meeting in 1878 : " In Meyrick's *History of Cardiganshire* the interior of the church is figured. The representation depicts two screens across the church. I know of no similar example except in the Cathedral Church of this diocese. Do these screens still exist ? However, beyond a tower or a font here and there, and possibly some minor feature, I really know of nothing else belonging to this class of antiquities, and possessing any real interest, in the whole county of Cardigan. There have been some good new churches built, as well as satisfactory (so-called) restorations ; but with these we have nothing to do at present."<sup>1</sup>

I regret that the Bishop can bring himself to speak of these restorations as satisfactory. The restorer has demolished the Llangetho screen, the restorer has destroyed Roman stones, the restorer has done away with all traces of individuality in the restored churches, and has secured conformity by ugliness. But the matter does not rest here. At Llanddewiaberghwessin, in Breconshire, where a church (the smallest in the diocese) stood until 1886, the Bishop has sanctioned its removal against the express wish of the parishioners, but at the request of the Vicar, and the greater part of it has been already removed.

It will be said that the Society can do nothing but deplore these acts. I, however, venture to think that they can remonstrate, bring the matter before the Bishop, and beg him to agree to three things that may in some way tend to put a stop to such Vandalism in future :—

(1.) To insist that in all so-called restorations a really competent architect should be employed, and no restoration be allowed unless such a person is employed.

<sup>1</sup> *Arch. Camb.*, 4th Ser., vol. ix, p. 334.



(2.) To insist, before agreeing to any restoration or alteration, that all relics of antiquarian interest shall be religiously and scrupulously preserved ; and

(3.) To insist that a list be made of all such objects, and that the rural deans and archdeacons be required from time to time to report as to their existence and preservation.

Already much has been lost that cannot be replaced, and it is high time some steps were taken to prevent, as far as possible, any further losses.

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With reference to the last section of Mr. Willis-Bund's Report, the following resolution was unanimously carried :—

“That the Council be requested to give attention to the destruction of ancient monuments going on all over the country under the name of ‘restoration’, and to consider whether any and what steps can be taken to check the mischief.”

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## JOHN LLOYD'S NOTE-BOOK, 1637-1651.

BY ALFRED NEOBARD PALMER.

*(Continued from p. 234.)*

“SESSIO Magna Com' Denbigh tent' apud Wrexham  
quarto die Octobris an'o R. Re' Caroli Anglie etc.  
xvij<sup>mo</sup> cora' Thoma Milward mil' et Rich'o Pryth-  
erch ar' Justic' ib'm.

“Joh'es Vaughan ar' vic'.

“Katherina vch John Wynne, spinster, q' v'ss Theodor ap  
Robt., Joh'em ap Will'm et Owinu' ap Tud' de in deb'o 5li.  
vijs. Hugh Prichard of m'iadog deli'ued me this bond & under-  
tooke to pay me all disbursments.

“p' Rob'to ffoulks m'cer d' ad's Ed'di Matthews q' in bre' de  
error' p' iudicio in Cur' vill' de Denbigh.

“p' Rob'to ffoulks de tal y bryn et hugone ffoulks d' ad's Jo-  
h'is Owen junior q' in deb'o 6li. 16s.

“p' Rob'to ap Richard ap Jo'n ap Roger def' ad's Joh'es ap  
Richard q' in pl'ito tr'ns sup' casu' ad dam' cli. Antient [En-  
sign] Spynola and his servant flood flanbeder [so, query whether  
Lloyd of Llanbedr] bad me appe' & p'mised yt the def' wold  
pay me all fees.

“Sess' Magna Com' flint tent' apud Holywell 25<sup>o</sup> die  
Aprilis an'o R. Re' Caroli Anglie etc. xvij<sup>o</sup> 1642  
cora' Thoma Milward milite' et Ric'o Prytherch  
Justic' ib'm.

“Dauid Pennant Ar' Vic'.

“Henricus Parry de Kilowen q' v'ss Rob'tum ap Robt' ap  
Roger d' in deb'o xli. xvjs.

“I had 2s. 6d. for confessing 3 acc'ons for Hugh Thomas &  
his s'rties put off at the last Sess'.

“p' Ed'do Morgan gen' ten' ad's Marie que fuit Ed'di Piers  
peten' in pl'ito dotis p' terr' in gouldgreave, axton, picton &  
kelstan. Mr. Whitley gaue me warrant to appe' & p'mised me  
paym't.

" Leolinus Conway et Joh'es Conway de bryn y wall q' v'ss Anna' Thomas vid' exec' testi Rob'ti Hughes def' in pl'ito deb'i xliijli. iijs. Mr. Jo'n Conway of Rydorthwy & late of dwyilig gaue me the bond.

" Robt's ap Evan de Kyrsgynan v'ss Evanu' Rob'ts et Joh'em ap Rob't ap John de in pl'ito deb'i xjli.

" p' Joh'e ap Rob't de Mayneva (ballivo) et Rob'to Hughes de' ad's Ed'di Griffith q' in deb'o 5li. 8s.

" p' Joh'e ap hugh ap Richard (son of Hugh ap Richard of m'iadog) def' ad's Petri Myddelton q. in deb'o vjli. xvjs.

" p' Thoma Eyton ten' ad's Jane que fuit uxor Joh's lloyd in pli't' dotis p' terr' in overton & knowlton. Mr. Rich. Mason bad me appe'.

" Sessio Magna Com' Denbigh tent' apud Denbigh s'c'do die Maii an'o R. Re' Caroli Anglie etc. xviiij<sup>o</sup> 1642 cora' Thoma Milward milite et Rich'o Prytherch ar' Justic' ib'm.

" Joh'es Bellott ar' vic'.

" Pierseo Williams de hendrenwyd def'.....

" p' Thoma lloyd de Wrexham ten' ad sect' Elizabethe que fuit uxor Ed'di Crew pet' in pl'ito dotis de ter' in Wrixham al's Wrixham Regis.

" Joh'es Barker et Elena Barker exec' testi Thome Barker q' v'ss Matthew Salusbury et Elena' uxor' eius ad[ministrato' testamenti] Willimi Myddelton d' in deb'o 200li.

" 7<sup>o</sup> Maij paid Jo'n gruffith ap Evan for my cheefe rent due at May w'thin the hundred of Issalet vjs.

" Daudid ap Hugh q' ver's Elizabetham Thomas execut'r testamenti et bonorum Ellisii Thomas de Ystrad d'.

" Sessio Magna Com' fflint tent' apud Hollywell 17<sup>o</sup> die Octobris An'o R. R. Caroli Anglie etc. xviiij<sup>o</sup> cora' Thoma Milward milite et Ric'o Prytherch Ar' Justic' ib'm.

" David Pennant ar' vic'.

" p' Joneta vch Daudid de Vaynoll vid' ten' ad's Marie que fuit ux' Rob'ti ffoulke pet' in pl'ito dotis de terr' in vaynol, pengwern, keelowen, bodeygan et Mayneva unde etc. le demand est de 3ia p'te 30 acr' terr' 6 acr' prat' et 20 acr' past' cu' p't'n.

" p' Joh'e W'ms et Margaret ux' eius et Jane vch dauid spin-

ster ten' ad's eiusde' Marie in pl'ito dotis de terr' in eisinde' vill'. Tenants are the daughters of Jonet vch dd. Simil' demand.

"p' Ed'do Byrchinsha et Joh'e ffoulk dd lloyd ten' ad's Marie que fuit ux' Rob'ti ffoulke pet' in pl'ito dotis de terr' in vaynol et pengwern 3ia p'te 30 acr' terr' et 10 acr' past' cu' p'tin'.

"p' Willimo Mostyn ar' ten' ad's Marie que fuit ux' Rob'ti ffoulke pet' in pl'ito dotis de ter' in Huriathicke et trevwchlan. le dem' est de 3ia p'te un' mess' 20 acr' terr' 3 acr' prat' et 7 acr' past' cu' p'tin'.

"Joh'es Bartholomew de Rhelofnwyd [now called Newmarket] q' v'ss Ed'du' Jones, Ed'dum Piers et Ed'dum ap Rob't de' in pl'ito tr'ns et insult' ad dam' q' xxli. q' is one yt carried me clerk.

"p' Jana Rob'ts spinster executrici testi Rob'ti ap R's wyn de llanelwy def' ad's Ed'di Rondle q' in de'b'o 40s. def' is sister to Peeter Rob'ts of St. Asaph.

"Egomet q' v'ss Rob'tu' ap Thomas de kwybyr def' in deb'o 3li. 5s. 6d.

"Sessio Magna Com' Denbigh tent' apud Ruthyn  
xxiiij<sup>o</sup> die Octobris an'o R. Re' Caroli Anglie etc.  
xviiij<sup>o</sup> cora' Thoma Milward milite et Ric'o Pryth-  
erch ar' Justic' ib'm.

"Joh'es Bellott ar' vic'.

"p' Thoma Piers (fil' Piersei Thomas de Boddorryn) d' ad's Rob'ti ap Rob't et Elene ux' eius q' in pl'ito tr'ns et insuit' ad dam' q'.

"p' ffulcone Salusbury senior, ffulcone Salusbury junior, et Rob't ffoulke m'cer de' ad's Rich'i Dryhurst q' in pl'ito tr'ns et insult' ad dam' q' 50li.

"Willim's Piers et Anne ux' eius que fuit ux' Will'mi ap John ap W'm petentes v'ss Joh'e ap John ap W'm ten' in dote unde etc. p' terc' p't de 3 acc' terr' et un' acr' prat' cu' p'tin' in Abergeley et Towyn. Piers ap Wm. Pugh of myvod (whose father the pl't Wm. is) came to me & gaue me Direcc'on to enter this accon', & that he came from dd. ap Wm. ap Evan of vaynoll (my old client, who is father to the pl't Anne), who badd me p'sent the same, & wold see all disbursem'ts paid.

"Upon Saterdag of this Sess', being 29 October, I paid to John Gruffith ap Evan for cheefe rent due from me at Mich'as last vjs. in p'nce of my Cosen Edd. W'ms & his son.

"Sess' Magna Com' Denbigh tent' apud Ruthyn  
xxij<sup>o</sup> die Maij An'o R. Re' Caroli Anglie etc. cora'  
Thoma Milward mil' et Ric'o Prytherch ar' Jus-  
tic' ib'm.

"Joh'es Thelwall ar' vic'.

"ffulco ap dauid de St. George q' v'ss Joh'em ap dd. de Bodor-  
ryn def' in pl'it deb'i 5li.

"Georgius Thomas yeom' q' v'ss Willm' Parry cl'icu' def' in  
pl'ito deb'i ccli. Mr. Piers Conway of Rudlan undertook p'te.

"p' Thoma' Ball [of Burton] exec' testi Rob'ti Santhey [of  
Burton] d' ad's Elizabethe Powell vid' in pl'ito deb'i cxxli.

"Sessio Magna Com' fflint tent' apud fflint xxix<sup>o</sup> die  
Maij an'o R. Re' Anglie etc. xix<sup>o</sup> cora' Thoma Mil-  
ward milite et Richardo Prytherch ar' Justic'  
ib'm.

"Georgius Hope Ar' vic'.

"ffranciscus Younge administrator & Joh'es Burton q' v'ss  
Rob'tu lloyd cl'icu' def' in pl'it deb'i iij. xijs. xd. Edd. Jones,  
my lord's [the Bishop's], steward, p'mised to pay me.

"Sessio Magna Com' Denbigh tent' apud Wrexham  
xxij<sup>o</sup> die Janu'ij an'o R. Re' Caroli Anglie etc.  
xix<sup>o</sup> 1643 cora' Thoma Milward milite et Ric'o  
Prytherch Justic' ib'm.

"Joh'es Thelwall ar' vic'.

"p' Rogero Smyth def' al's Rich' Boul't q' in pl'ito deb'i xli.  
Jo. Trevalyn [of Allington] is principall.

"Willi'm's Salusbury gen' q' v'ss Thoma' Hughes def' in deb'o  
200li. Staid by the Judge his order upon the Gou'nor of Wor-  
cester his c'tificat' yt the def' was a souldier at Worcester. .

"Thomas Ravenscroft de Pickhill ar' q' v'ss Joh'em Royden  
of Isycoed] gen' def' in pl'ito deb'i xxvjli.

"p' Morriceo Anwyll ten' ad's Graceæ que fuit ux' Will'mi  
Anwyll pet' in pl'ito dotis de ter' in garthgarmon.

"p' Eliseo Anwyll (ut gardia') ten' ad's eiusdem Graceæ in  
dote p' ter' in Garthgarmon. Mr. Edd. W'ms [of Carwedfynydd]  
& ..... W'ms, another of her sons, gave me warrant, & p'mised  
to saue me harmless.

["Joh'es Ep'us Asaphen'] q' v'ss Joh'em ap Evan de tynhen-  
groen et Reinaldu' W'ms d' in pl'ito deb'i vli. vjs. viijd.

"Idem q' v'ss ffulcone' ap Hugh Madock de Bettus et Edwardu' ap Hugh de Serior d' in pl'ito deb'i vli. vjs. viijd.  
[Eighteen other actions for debt by the Bishop.]

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"Sessio Magna Com' fflint tent' apud fflint xxix<sup>o</sup> die Jan'ij a'no R. Re' Caroli Anglie etc. xix<sup>o</sup> 1643 cora' Thoma Milward Milit' et Rich'o Prytherch ar' Justic' ib'm.

"Dauid Conway et Alicia ux' eius q' v'ss Evanu' Rob'ts et Thoma Rob'ts de' in pl'ito deb'i vjli. viijs.

"p' Joh'e ap William de wickwer def' ad's Jane lloyd exec' testi Will'mi Dolben q' in deb'o 4li. 10s. def' is grandchild to Jo. ap Evan ap Hugh.

"p' Ric'o Owen de talare d' ad's [eiusd' q'] in pl'ito deb'i vjli. xs.

"p' Thoma lloyd de St. Asaph cl'ico et Ric'o Jones cl'ico d' ad's Joh'is Myvod q' in deb'o xli. xvjs.

"p' Andrea Morris decano eccl'ia Cathedral' Assaphen' def' ad's Hugonis W'ms sacre theologie p'fess's q' in deb'o. Concor-dant'r p'tes.

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"Sessio Magna Com' Denbigh tenta apud Ruthyn xx<sup>o</sup> die Martij an'o R. Re' Caroli Anglie etc. xxij<sup>o</sup> 1647 cora' Joh'e Bradshaw ar' et Petro Warbur-ton ar' Justic' ib'm.

"Robt. Sonlley Ar' vic'.

[In the case of the entries belonging to these Sessions I have inserted at the beginning of each passage the sums, omitted elsewhere, received by John Lloyd as retaining fees: "n. r." means "nothing received".]

"r. vs. "p' dd. lloyd de eglwysvach vel Bodnod, lodovico Morris, et Will'mo ap John ad's Gruffini Hughes lessee al' Thome lloyd in tr'ns et eiecc' firm' p' terr' in Bodnod.

"r. 2s. p' Will'mo lloyd de Brynfanigle si etc.

"r. 2s. p' Rob'to ap Richard de Penporchell et Maria ux' eius et Hen. lloyd de ad's Joh'is ap Richard in pl'ito deb'i.

"r. 8s. & 4s. p' Thoma ap Jo'n ap Richard de chwybren, Evano ap Jo'n ap Richard, et Rob'to ap Jo'n ap Richard et Thoma ap Jo'n Thomas de ad's Joh'is ap Evan q' in tr'ns et in-sult' ad dam' 50li.

"r. 5s. 6d. p' dauid ap Hugh de Hendregyda etc.

"r. 5s. 6d. p' hugone ap dd. et Rob'to ffoulke ten' ad's Katherine nup' ux' Petri lloyd pet' in pl'ito dotis p' ter' in llangwm voc' llysdynmel.

"r. 2s. 6d. p' Rob'to Wynne de voylas ar' etc.

"r. 5s. Joh'es Owen lessee al' Joh'i ap Hugh ap John ap Jerworth q' v'ss Richu' ap dauid et Katherine uxor de' in pl'ito tr'ns et eiecc' firm' p' 20 acr' terr' 10 acr' prat' et 20 acr' past' cu' p'tin' in Broughton. Mr. Powell, p'son of Llandegla, re-teigned me in this cause. [The Rev. Wm. Powell, rector of Llandegla, was, I believe, of the family of Powell of Broughton Hall, parish of Wrexham, and the lands in question probably belonged to that estate.—A. N. P.]

"r. 3s. 4d. p' Ed'ro ap Hugh ap Evan de tincadvell def' ad's Katherine Parry in deb'i pl'ito.

"p' Rob'to John de Skybion def' ad's Margaret John vid' si etc.

"r. 5s. p' Ric'o Hughes de Bettus ten' ad's Gracea que fuit ux' Thome Gruff. pet' in dote de terr' in brynfanigle.

"r. 3s. 4d. p' Denis Long de Wrexham def' ad's Rob'ti Sonlley de Esclusham q' in deb'o.

"r. 3s. 4d. p' Johe' Dauies de Bodiskaven def'.

"r. 10s. Jana que fuit ux' Rob'ti Santhey [of Burton] pet' v'ss Joh'em Langford [of Trefalun] gen' in pl'ito dotis p' un' messuag' un' gardin' uno pomar' 30 acr' terr' 6 acr' prat' 20 acr' past' et 4or acr' bosc' cu' p'tin' in Burton. Mr. Ball [of Burton] will pay.

"r. 6s. p' Rob'to ap Thomas de llanruth def' ad's Ed'ri Rogers lessee al' Symoni Thelwall q' in pl'ito tr'ns et eiecc' firm' p' 8 acr' ter' 6 acr' prat' 8 acr' past' et 6 acr' more' cu' p'tin' in lloy-neth. The def' is tenant to Robt. lloyd, who is Mr. Goodman's kinsman. [His nephew, according to a later note.]

"p' [gracea Wynne de garthgarmon] Morisio Anwyll Riceu Anwyll dd. Anwyll, et Rob'to Anwyll de ad's dauid Thomas q' in pl'ito tr'ns ad dam' q' 20li.

"[Joh'es ap John ap Einion] q' v'ss Edmundu' Conway executor test'i Will'mi Conway d' [in pl'ito deb'i].

"n. r. Rich'us Price de Bettws cl'icus q' v'ss Thoma Wynne def' in pl'ito deb'i 24li.

“ Sessio Magna Com' fflint tent' apud Northop vicesimo septimo die Martij an'o R. Re' Caroli Anglie etc. xxiiij<sup>o</sup> 1648 cora' Johe' Bradshaw ar' et Petro Warburton ar' Justic' ib'm.

“ Rogerus Hanmer Ar' vic'.

“ p' Joh'e Parry de llewerllyd def' ad's Hugonis Browne & ux' exec' testi etc. in pl'ito deb'i.

“ p' eodem & Joh'e Parry filio suo de' ad's Thome lloyd q' in deb'o.

“ Elliseus Jones un's atturn' huius cur' q' v'ss Rogeru' Bell de tre' r' Abbat gen' in pl'ito tr'ns & insult' cli.

“ Rich'us ffletcher q' v'ss Edwardu' Parry de Perthymaen def' in pl'ito tr'ns & insult' ad dam' q' cli.

“ Katherina Jones spinster q' v'ss Joh'em lloyd gen' deft' in pl'ito deb'i cli. Mr. Jo'n Va'n the Councell'r is to pay me.

“ p' Margarete Holland ten' ad's Katherine que fuit uxor Petri Hanmer pet' in dote de tento in Caervallough.

“ Sessio Magna Com' fflint tent' apud Northop sc'do die Octobris an'o R. Re' Caroli Anglie etc. xxiv 1648 cora' Joh'e Bradshaw et Petro Warburton ar' Justic' ib'm.

“ Rogerus Hanmer Ar' vic'.

“ Henricus ap Ellis de Brynford q' v'ss Pierseu' Jones et Edwardu' Parry de' in deb'o xli. xvjs. q' is tenant to William Mestyn of Bagillt.

“ Ric'us Jones cl'icus et Anne ux' eius q' v'ss Hugo'em Hughes d' in deb'o 46s. 8d.

“ [Thomas Norcott q'] v'ss Joh'e Bythell d' in pl'ito tr'ns ad dam' q' xxli. p' tr'ns in Argoed sup' claut' voc' Orsedd vain...

“ p' Joh'e ap Rob't ap Jo'n de Bodeigan d' ad's Sare Salusbury vid' q' in deb'o 4li.

“ Sessio Magna Com' Denbigh tent' apud Wrexham 9<sup>o</sup> die Octobris an'o R. Re' Caroli Anglie etc. xxiiij<sup>o</sup> 1648 Cora' Johe' Bradshaw et Petro Warburton Ar' Justic' ib'm.

“ Robt. Sonlley Ar' vic'.

“ ffulco Salusbury de denbigh pet' v'ss Will'mu' Jones et Jana' ux' eius in pl'ito terr' ..... p' uno mess' & 2 gardin' in Denbigh.



"p' Eliz. lloyd vid' nup' ux' dd. lloyd de Eglwysvach gen' def'ci in omnib's. J. M. [John Madock ?] is also for her.

"p' Alisia lloyd sorore mea vid' d' ad's Katherin vz' Edd. vid' in deb'o 20li. 16s.

"p' John Salusbury de llangernew & lowria uxore eius de' ad's Piersei ap John & Mallt ux' eius q' in pl'ito tr'ns & insult' ad dam' ipsius q' 20li.

"Margareta Holland vid' exec' testi Rogeri Holland ar' q' ad's Daud V'n d' in deb'o 12li.

"Richard Evans of Bachymbyd owes me viijs., unpaid, for Costs in one acc'on brought ag't him by my sister Alice .....

"p' Hugone ap Evan ap Jo'n ap Richard de llangernew vel Pant ymanys d' ad's Rob'ti ap Evan lloyd in pl'ito tr'ns & insult'.

"p' ffulcone Myddelton de Denbigh si de ... ..

"p' Willimo dauid de garthgarmon d' ad's Elisei Wyn q' in deb'o.

"p' Ed'ro Williams de Maesgwig si etc.

"p' Thoma' Ball gen' [of Burton] d' ad's Elizabethe Weston vid' executor testi Thome Weston q' in pl'ito deb'i xxixli.

"p' Johe' Salusbury de gyffiliog d' ad's Hugonis ap John ap hugh q' in pl'ito tr'ns sup' cas' ad dam' cli.

"Andreas Morris cl'icus [ex-Dean of St. Asaph] q' v'ss Joh'em Ellis d' in pl'ito deb'i 40li. in Cur' de Chirkland. Removet'r de Cur' p'd hic a Cur' p'd.

"Sessio Magna Com' Denbigh' tent' apud Wrexham tertio die Septembris an'o d'ni 1649 cora' humffro Mackworth Ar' Deputat' Justic'.

"Thomas Ravenscroft Ar' vic'.

"p' Johe' Salusbury de llangernew & lowria ux' eius de ad's piersei ap John & Mallt ux' eius q' in tr'ns & insult' ad dam' q' 20li.

"Morgan's Jones lessee al' Alexander Wilkye q' v'ss Elizabetha' Weston et Thoma Weston d' in tr'ns et eiecc' firm' p' 1 mess' 60 acr' terr' 20 acr' prat' 100 acr' prat' 100 acr' past' et 30 acr' bruer' cu' p'tin' in Allington. Mr. Daniel lloyd reteyned me & p'mised to pay.

"Ric'us lloyd miles, Rob't Ellis ar' [of Croes Newydd] et Hoell lloyd [of Croes Iocyn] & Susanna ux' eius q' v'ss Thoma' ffoster [one of the deputy stewards of Bromfield and Yale] d' in deb'o clxxvjli.

"Joh'es Owen sacre theologie p'fessor al's Ep'us Asaphen' q' v'ss Johe' Williams in deb'o xixli. xiijs. ivd. [Seven other actions for debt by the ex-Bishop.]

"p' Will'mo Salusbury de llewesog ten' ad's Elizabethe que fuit ux' henrici ap Rob't pet' in dote de tent' in pentre yr llech.

"Willm's Owen q' v'ss hugo'em Jones de tynhengroen, hugo'em Jones cl'icu' et Rob'tu' lloyd de' in deb'o xli. vjs.

"Thomas John dauid de garthgarmon q' v'ss Joh'em ap Ellis ap harry d' in deb'o iiijli. vjs. 4d. My brother Tho. Wynne will pay.

"Willi'ms Wynne de garthgynan ar' q' v'ss Edw. ap Robt. lloyd et Joh'e Matthews de' in deb'o.

"Thomas Dauies chirurgion q' v'ss Rob'tum Vaughan filiu' et hered' app' Richardi Vaughan d' in deb'o xxli.

"p' Evano John ap Richard de llansannan def' ad's Joh'is Vaughan de Bronheylog q' in pl'ito 52s. 6d.

"p' Johe' Owen de letty du vel Llanelian.

"p' Thoma' John Hugh de broughton def' ad's Will'mi Meredd' ar' vel militis q' in pl'ito. Richard wyn app'ed & pleaded.

"p' Thoma' Anwyl de twysog, Johe' ffoulke de meriadog, Hugo'e ffoulke de eadem, Ric'o ffoulke de llanyfyth et Ric'o Parry de llandur de' ad's Joh'is ap etc.

"p' Andrea Morris decano etc. def' ad's hugonis W'ms sacre theologie p'fessor q' in deb'o 15li. 8s.

"Sessio Magna Com' ffint tent' apud Hawarden decimo die Septembris an'o d'ni 1649 cora' humffrido Mackworth Ar' deput' Joh'i Bradshaw ar' Justic' ib'm.

"Thomas Ravenscroft Ar' Vic'.

"Joh'es Byrchinshaw et Elena ux' eius q's v'ss Rob'tu' Humffreys ar' def' in pl'ito deb'i 800li. r. 40s. et sol' inde 10s. Consilio viz. Owino Gruff". [John Byrchinshaw, son and heir of Thomas Byrchinshaw of Arlloyd, gent., was married May 24, 1649, at Vaenol, to Ellen Humphreys, *alias* Mrs. Risley, widow. —Pet. Roberts' Diary.]

"Margareta holland vid' execut'r test'i Rob'ti Jones q' v'ss Katherina hanm'[er] vid' Radu' Hughes Ar' et Eubulu lewys cler' execut'res test'i Petri Hanmer def' in pl'ito deb'i 200li.

"Thomas Williams de Plas ucha q' v'ss Robertu' Gruffith def' in pl'ito deb'i cli. Idem q' v'ss eund' def' in pl'ito detenco'is quatuordecim modior cumulator hordei ad valend' vijli.

"p' Joh'e Thomas Piers de gweringron def' ad's Evan ap Hugh lewys q' in pl'ito deb' 43s.

"r. 30s. p' Johe' Thomas Vaughan & Ka. ux' eius in bre' de falso iudicio ad remouend' de Com' ad's Gruffini Rob'ts & Alicie

ux' eius q' in pl'ito tr'ns sup' cas' ad dam' q' 39s. 10d. ob. ....  
Mr. Julius Cæsar und'rtoke to pay what shall app'e. 30s. will  
be short to reverse these iudgm'ts.

"p' Rob'to Mostyn de Nant def' ad's Will'mi Benett q' in  
deb'o lxli.

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"Ad Magna Sessione Com' Denbigh tent' apud  
Wrexham xv<sup>o</sup> die Aprilis an'o d'ni 1650 cora'  
Humffro Mackworth ar' et Thom. ffel ar' Justic'  
ib'm.

"Rich'us Myddelton Ar' vic'.

"Ed'rus Parry (fil' will' parry nup' de green) q' v'ss ffulco'em  
Rob'ts def' in pl'ito deb'i xijli.

"p' dauid lloyd sacre theologie p'fessori def' ad's Dorothee  
Dauies administr' et Rob'ti Dauies in deb'o 500li.

"Ermyn Hodelo vid' exec' test'i Zachari Hodelo q' v'ss Jana'  
Billot vid' in deb'o 40li.

"Maria W'ms vid' q' v'ss Edru' Price def' in deb' 14li. John  
Lloyd of garthgynan sent the bonds to me.

"p' Elenora lloyd vid' et Johe' lloyd execut'r test'i Joh'is  
lloyd ar' q' v'ss Petru' du Moulin [the well known Peter du  
Moulin, D.D., author of *Vindication of Protestant Religion*, etc.,  
ex Rector (sinecure) of Llanarmon-yn-Ial] cl'ic' d' in pl'ito deb'i  
300li.

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"Sessio Magna Com. ffint tent' apud Hawarden  
xxij<sup>do</sup> die Aprilis an'o D'ni 1650 cora' Humffro  
Mackworth ar' deputat' Joh'is Bradshaw ar' ser-  
vient' ad legem et Thoma ffel ar' Justic' ib'm.

"Humffrid's Dymock Ar' vic'.

"p' Rob'to Price de Aelwyd ucha d' ad's Hugonis Hughes q'  
in pl'ito deb'i.

"p' Ed'ro lloyd de tre yr beirth def' ad's Ed'ri Gruffith Rey-  
nald et ux' q' in pl'ito tr'ns et insult'.

"p' eode' Ed'ro et Thoma' lloyd filio suo d' ad's eiusd' Ed'ri  
Gruffith in tr'ns & insult'.

"p' Joh'e Salusbury senior de Bachegraig Ar' ad's Joh'is  
Madocke q' in deb'o 25li. 12s. 7d.

"Rob'ts Coytmor ar' q' v'ss Thoma' Whitley ar' d' in pl'ito  
tr'ns sup' cas' ad dam' q' cli. r. xxs. et sol' inde xs. consilio  
M'ro Mytton.

"p' Petro Wynn de leeswood d' in [deb'o].

"p' Thoma' Jones de vaynoll et dorethea uxore eius exec' test'i Ed'ri Jones d' ad's Thome ap Wm. dd. in deb'o 30li.

"p' Joh'e Parry de llewerllyd def' ad's Joh'is Conwey q' in pl'ito deb'i xli.

"Margareta Hughes vid' et Gruffin's Rogers q' ad's Elisei' Powell de' in pl'ito deb'i 44s. 4d. The widow, daughter of the pl't Margaret, whose husband died in the wars.

"p' Gruffino Rogers de gellyloveday d' ad's piercei Jones q' in deb'o 43s. His sister, the widow, p'mised paym't.

"p' Thoma' ffoulke de hendrevigillt d' ad's Will'mi Wynter q' in pl'ito tr'ns ad dam' q'."

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## LLYFR SILIN

YN CYNNWYS ACHAU AMRYW DEULUOEDD  
YN NGWYNEDD, POWYS, ETC.

(Continued from p. 121.)

### CROES OSWALLT. Y FICAR PRYS.

MR. SION PRYS Prelad ap Sion ap Thomas ap Rhys ap Moris ap Ieuan Gethin ap y Kyffin.

Mam Mr. Sion Prys oedd Sioned verch Sion ap Edward ap Gruffydd ap Adda ap Ieva ap Adda ap Awr o Drefor.

Mam Sioned oedd ..... verch Sir Sion Lloyd Prelad o'r Llwyn y Maen.

Mam Sion ap Thomas ap Rhys oedd Sissili Staney verch Sandr. Stane.

Mam Thomas ap Rhys oedd Gwenhwyfar ferch Robert neu Richard Salter.

Mam Rhys oedd Margred verch Dafydd ap Giwn Lloyd o'r Hendwr.

### ESTYN.

Mr. Robert Lloyd ap Thomas Lloyd Arglwydd y Drewen ap Andrew Lloyd ap Richard Lloyd ap Robert Lloyd ap Ieuan Lloyd ap Meredydd ap Howel ap Moris ap Ieuan Gethin ap y Kyffin.

Mam Andrew Lloyd oedd ... verch Mr. Thomas Shorton o Aple.

Mam Richard Lloyd oedd ... verch William Edwards ap Sion Edwards hên o'r Waun ap Iorwerth ap Ieuan ap Adda ap Iorwerth ddu ap Ednyfed Gam.

Mam Robert Lloyd oedd Sioned verch Richard Stane o Groes-Oswallt.

Mam Ieuan Lloyd ap Meredydd oedd Damasin verch Richard Irland ap Roger Irland ap Sir Sion Irland Arglwydd Hwrt.

Mam Meredydd ap Howel ap Moris oedd Mared verch ac etifeddes Howel ap Ieuan ap Iorwerth ap Einion Gethin o Gynlleth.

Mam Howel ap Moris oedd Margred verch ac un o bedair etifeddesau Dafydd ap Giwn Lloyd ap Dafydd ap Madoc o'r Hendwr ap Iorwerth ap Madoc ap Gruffydd ap Owen Brogyntyn.

Plant Ieuan Lloyd ap Meredydd o Sioned verch Richard Stane oedd Robert; Thomas; Mr. Richard Lloyd, Prelad; Dafydd; a Sion.

Mr. Andrew Lloyd a briododd Margred verch Mr. Thomas Powel o Bark y Drewn; a bu iddi to Blant o honi (nid amgen) Thomas Lloyd a briododd Margred verch ac un o etifeddesau Mr. .... Albein Arglwydd y Drewn; Andrew Lloyd; Samuel Lloyd; Richard Lloyd, Doctor; Josha Lloyd a Robert Lloyd. Ac o ferched, Mary Lloyd, Elizabeth Lloyd, a Margred Lloyd.

#### EBNAL YN SWYDD Y DREWEN NEU SARN.

Richard Lloyd ap Edward Lloyd ap Philip Lloyd ap Edward ap Dafydd Lloyd ap Sion ap Madoc i Owen Brogyntyn.

Mam Richard Lloyd oedd Ann verch Philip ap Sion o Foxgill.<sup>1</sup>

Mam Edward Lloyd ap Philip Lloyd oedd Sian verch William ap Meredydd o Westyn, Uchelwr o Blwy Marthin.

Mam Philip Lloyd oedd Kattrin verch Sion ap William ap Meredydd ap Iolyn ap Ieuan Gethin ap Madoc Kyffin.

Mam Edward Lloyd ap Dafydd Lloyd oedd Sina Glynn verch ac etifeddes Dafydd Glynn ap Sion ap William ap Moris ap Ieuan Gethin ap Madoc Kyffin.

<sup>1</sup> Berghill (?).

Mam Sina Glynn oedd Gwen verch Howel ap Gruffydd ap Howel ap Madoc ap Iorwerth Goch.

Mam Dafydd Glynn oedd Kattrin verch Rhys ap Meredydd ap Tudr ap Howel ap Kynwric fychan ap Kynwric ap Llowarch. Cais Ach Plas Iolyn.

Mam Sion ap William ap Moris oedd Ales verch Ieuan fychan ap Ieuan ap Adda ap Iorwerth ddu ap Ednyfed Gam.

Mam Kattrin verch Sion ap William ap Meredydd ap Iolyn oedd Kattrin verch Edn. ap Gruffydd ap Ieuan ap Einion ap Gruffydd ap Llewelyn ap Kynwric ap Osbwrn.

Mam Kattrin verch Edn. oedd Elizabeth verch Gruffydd ap Llewelyn ap Hwlkin ap Howel ap Iorwerth ddu ap Iorwerth ap Gruffydd ap Iorwerth. Cais Ach Hendwr.

Mam Elizabeth oedd Kattrin verch John ap Meredydd ap Ieuan ap Meredydd ap Howel ap Dafydd ap Gruffydd ap Kariadog ap Thomas ap Rodri ap Owen Gwynedd.

Mam Kattrin oedd Gwenhwyfar verch Gronw ap Ieuan ap Einion ap Gruffydd ap Howel ap Meredydd ap Kynfrig ap Gwgan.

Mam Ednyfed ap Gruffydd oedd Isabel verch Ieuan ap Adda ap Iorwerth ddu o Bengwern.

Mam Gruffydd ap Ieuan ap Einion oedd Angharad verch ac un o bedair etifeddesau Dafydd ap Giwn Lloyd ap Dafydd ap Madoc o'r Hendwr.

Mam Isabel verch Ieuan ap Adda oedd Angharad verch ac etifeddes Ednyfed ap Tudr ap Gronw.

PARK Y DREWEN. 1646.

Robert Powel ap Thomas ap Robert ap Thomas Powel hên ap Robert ap Howel o Groes Oswallt ap Gruffydd ap Ieuan fychan ap Ieuan Gethin ap Madoc Kyffin ap Madoc Goch ap Ieva ap Kyhelyn ap Rhun ap Einion Efell ap Madoc ap Meredydd ap Bleddyn ap Kynfyn.

Mam William Mutton oedd Elinor verch ac un o bedair etifeddesau Sir John Burgh Ior Mowddwy ap Hugh Burgh.

Mam Elinor oedd Sian verch ac Aeres ... Barwn o Klopton.

Mam Sion Burgh oedd Elizabeth verch ac etifeddes Sion Arglwydd Mowddwy ap William ap Gruffydd ap Gwenwynwyn ap Owen Cyfeiliog.

Mam Elizabeth verch Sion Ior Mowddwy oedd Sian verch ac Aeres Sir Thomas Korbet ap Sir Robert ap Sir Sion Korbet.

Mam Sion Ior Mowddwy oedd Elinor verch ac un o etifeddesau Thomas ap Llew. ap Owen ap Meredydd (megis yn Ach Sion Edward o Waun) Arglwydd Iscoed oedd Thomas ap Llewelyn.

Mam Elinor oedd Elinor goch verch ac etifeddes Philip ap Ifor Ior Iscoed.

Mam Elinor goch oedd Kattrin verch ac etifeddes Llew. ap Gruffydd ap Llewelyn ap Iorwerth Drwyndwn.

Mam Kattrin oedd Elinor verch Sion Mwnfford Iarll Leisester.

#### SHELFOC.

Thomas Thorns ap Francis Thorns ap Richard ap Nicholas ap Sieffrai neu Godfrey Thorns ap John ap Roger ap Thomas Thorns, medd rhai ap Robert Thorns.

Mam John Thorns oedd Sian verch Sir Roger Kynaston ap Gruffydd ap Sienkin.

Mam Sieffre oedd Elizabeth Astley o Patshull, com. Stafford.

Mam Nicholas oedd Sian Ffowler verch Roger Ffowler.

#### MORTYN KORBED.

Sir Andrew Korbed ap Roger ap Sir Robert ap Sir Richard ap Sir Roger Korbed ap Thomas Korbet ap



Robert Korbet Arglwydd Mortyn ap Robert Korbed ap Ffoulke Korbed ap Thomas Korbed.

Gwraig Sir Andrew Korbed oedd Jane verch Sir Robert Needham.

Gwraig Roger ap Sir Robert oedd Ann verch ..... Lord Wyndsor.

Mam Roger ap Sir Robert Korbed oedd Elizabeth verch Sir Harry Vernon ap Sir William Vernon. Cais Ach Powel o'r Park.

Plant Sir Andrew Korbed oedd Sir Richard, Reinallt, Roger, Francis, Sir Vincent, Arthur, Ann gwraig Sir Walter Lewson, Mary, Margred gwraig Thomas Harley.

Plant Roger ap Sir Robert Korbed oedd Sir Andrew a Robert Korbet o Stanerton.

#### Y MWYTHIG.

David Lloyd ap Roger ap David Lloyd ap Sir Gruffydd Fychan o Bowys. Gorffen yn Ach y Llai (*Leighton hodie*).

Mam Roger Lloyd oedd Elen verch Sienkin Kinaston ap Gruffydd ap Sienkin : un fam un dad oedd Elen a Phyr ap Sienkin Kinaston. Gorffen yn Ach Ffransis Kinaston o Watle.

#### ELSMER, WATLE.

Ffransis Kynaston, Esq., ap Edward Kinaston ap Sir Ffransis Kinaston ap Sir Edward Kinaston ap Ffransis Kinaston ap George Kinaston ap Humphre Kinaston ap Pyrs Kinaston ap Siankyn Kinaston ap Gruffydd ap Siankyn ap Madoc ap Philip ap Gruffydd ap Gruffydd fychan ap Sir Gruffydd ap Iorwerth Goch ap Meredydd ap Bleddyn ap Kynfyn.

Mam Ffransis Kynaston oedd Iann verch Sir Edward Grae o Swydd Warwick.

Mam George Kinaston oedd ..... verch ac etifeddes Richard Watle.

Mam Humphre Kinaston oedd ..... verch ac Aeres Edward ap Morgan o Alrhe ap Ieuan ap Gruffydd ddu ap Gruffydd Goch ap Llew. Goch ap Edn. Gryg ap Tudr ap Edn. ap Kynwric ap Riwallon ap Dyngad ap Tudr Trefor.

Mam Edward ap Morgan oedd Kattrin verch ac etifeddes Madoc ap Meredydd ap Llewelyn ddu ap Gruffydd ap Iorwerth foel ap Iorwerth fychan ap yr hên Iorwerth.

Mam Margred verch Edward ap Morgan oedd Leuku neu Angharad verch Richard ap Madoc ap Llewelyn ap Ednyfed Gam.

Mam Pyrs Kinaston oedd Sian verch Sir John Mainwaring.

Mam Siankin Kinaston oedd Margred verch John Hwrd Arglwydd *Wawawrt* ap Roger Hwrd ap Richard Hwrd: hi oedd gwraig Gruffydd Kinaston.

Mam Philip Kinaston oedd Gwen verch Iorwerth ap Gruffydd ap Heilin o'r Fron Goch.

Mam Gruffydd Kinaston ap Siankin oedd Annes verch Llew. ddu ap Griffith ap *Ieuan* foel ap Iorwerth fychan ap Iorwerth hên.

Mam Siankin Kinaston hên oedd Sissli verch ac aeres Iankin Ior Ffranctyn.

Mam Madoc ap Philip oedd Gwerfyl verch ac etifeddes *Roger fychan ap Sir Roger Powys* ap Grono ap Tudr ap Rys Sais.

Mam Gruffydd ap Gruffydd fychan oedd Jane verch Robert Arglwydd Bwckle.

Mam hono oedd ..... verch ..... y Barwn of Werinton.

Mab Gruffydd Kinaston oedd Iankin Kinaston o Stokes yn Elsmer.

Plant Pyrs Kinaston o Aeres Alre oedd Humffre Kinaston, Siasber, Pyrs, ac Edward Powys o'r Koesit.

Plant Humffre o Aeres Watile oedd *George* Kinaston (a briodes ... verch Sir Edward Grae) a Mar-

gred a briodes Edward Kinaston o Hordle, a bu iddynt ferch a elwyd Jane a briododd Edward Penrhyn o Landrinio.

Mab (*sic*) Siasber Kinaston o ... chwaer Sir Rondl Briwton oedd—

1. Raff Kinaston.

2. Sion Kinaston o Hantun a briodes ... verch Lewis Powys o Elsmere a'r Kocksyt.

3. Thomas ap Siasber Kinaston o Elsmere a briodes Margred verch John Oli,<sup>1</sup> ac iddynt y bu John Kinaston Gwasneithwr Esgob York; a'i chwaer Iann a briodes Esgob York.

4. Margred verch Siasber Kinaston gwraig Sion Wynn o'r Bistog.

5. Ann verch Siasber Kinaston gwraig Sion Lloyd o Gae Howel.

Plant Roger Kinaston o Siotyn o Fary verch Sir Thomas Hanmer oedd Ffransis Kinaston, Thomas Kinaston, Margred, Elinor, Ann, Mary, a Doriti, anno 1556.

Pedair Merch Siankin Kinaston ap Gruffydd ap Siankin oedd—

1. Ales gwraig Robert Lloyd ap Meredydd o Llwyn y Maen.

2. Sian neu Elen gwraig Dafydd Lloyd ap Sir Gruffydd Fychan o Bowys, y Llai.

3. Margred gwraig ... Spenser o Swydd y Mwythig; mam oedd hi i William Spenser.

4. .... Gwraig Wodal Ystol.

Mam Gruffydd Fychan oedd ... verch Ieuan Goch ap Dafydd ap Iorwerth ap Heilin ap Trahaiarn ddu.

Edward ap Morgan a } oeddent frodyr un fam un  
Howel ap Morgan } dad. Cais Ach Alre.

<sup>1</sup> Clive (?).

## KRIKOD.

Plant Elis Kynaston ap Roger ap Philip ap John ap Richard Kinaston. John Kinaston a George Kinaston ; Margred gwraig Sion Kinaston ap William Kinaston ap Dafydd Kinaston o Ffeltyn : Ac i Sion Kinaston y bu tri mab, William, Dafydd, a Sion. Ac wedi marw Sion Kinaston o'r Woodhouse priodes Margred Humphre Kinaston ap Richard Kinaston o Rwyttyn.

Ail ferch i Elis Kinaston oedd Sian gwraig William Iligh o Stafford sir ; ac Elizabeth a fu farw heb blant.

Mam Dafydd Kinaston a'r meibion a'r merched uchod oedd Kattrin Hanmer verch John Hanmer o Lys Bedydd.

Mam Elis Kinaston oedd Elin verch Sion Wynn Kinaston o Ddudlyst ap Siankyn.

Mam Elin oedd Gwenhwyfar verch Sion ap Howel ap Einion Goch o Bantybyrsle yn Nydlyst.

Mam Philip Kinaston oedd Annes verch Ieuan ap Llew. ap Iorwerth.

Mam Annes oedd ... verch Dafydd Eutyn.

KRIKOD : Dafydd Kinaston ap Elis Kinaston ap Roger Kinaston ap *Philip ap Richard* ap Sion Kinaston ap Madoc ap Philip ap Gruffydd ap Gruffydd fychan ap Sir Gruffydd ap Iorwerth Goch : fal o'r blaen.

Philip ap John ap Richard : edrych uchod.—I. M.

## HORDLAI.

Edward Kinaston, Esq., ap Roger Kinaston ap Edward Kinaston ap Roger Kinaston ap Edward Kinaston ap Humffre Kinaston Wyllt ap Sir Roger Kinaston ap Gruffydd ap Siankin ap Madoc ap Philip ap Gruffydd ap Gruffydd fychan ap Sir Gruffydd ap Iorwerth Goch ap Meredydd ap Bleddyn ap Cynfyn.

Mam Roger Kinaston oedd Mary verch Thomas Owen o Gwnder ap Richard ap Owen ap Gruffydd ap Madoc.

Mam Edward Kinaston oedd Margred verch Sion Owen Fychan o Lwydiarth. Cais Ach Llwydiarth.

Mam Roger Kinaston ap Edward ap Humffre oedd Margred verch Edward Lloyd o Llwynymaen ap Richard ap Robert ap Meredydd Lloyd o verch Richard Stane o Groesoswallt.

Mam Edward Kinaston ap Humffre oedd Elizabeth verch Meredydd ap Howel ap Moris ap Ieuan Gethin ap Madoc Kyffin.

Gwraig Humffre Kinaston Wyllt oedd Margred verch William ap Gruffydd ap Robyn o Gochwillan, ac y bu iddo o honi Sion, *mort*; ac Elizabeth gwraig Sion Trefor Constabl Croes Oswallt; ac wedi hyny gwraig Edward Lloyd o Ial.

Tybiaf mae ail wraig Kinaston oedd Margred.—I. M.

Mam Humffre Kinaston Wyllt oedd Elizabeth verch Harri Grae Arglwydd Powys ac Iarl Tangerffild ap Sir John Grae Marchog.

Mam Harri Grae oedd ... verch ac etifeddes Edward Charlton Arglwydd Powys ap Sion Charlton ap Sion Charlton yr Arglwydd cyntaf o'r enw ym Mhowys.

Mam Sion Charlton yr ail oedd Hawis gadarn verch ac un o etifeddesau Owen ap Gruffydd ap Gwenwynwyn.

Mam Sion Charlton oedd Elinor verch ac etifeddes Thomas Holand Iarll Cent, yr hon a fuase yn briod o'r blaen a Roger Mortimer Iarll y Mers.

Mam Elizabeth verch Harri Iarll Tankerffild oedd Antigoni verch Humffre Duke o Gloster, brawd Harri V<sup>ed</sup> Brenin Lloegr ap Harri IV ap John Duk Lankaster ap Edward III<sup>ydd</sup> &c.

Plant Sir Gruffydd ap Iorwerth Goch ap Meredydd ap Bleddyn oedd Egnion, Owen a Gruffydd Fychan.

Mam Sir Roger Kinaston oedd Margred verch John Hwrt Arglwydd Walwrt yr Sir y Mwythig ap Roger Hwrt ap Richard Hwrt.

Mam Gruffydd ap Siankyn oedd Annes verch Llewelyn ddu ap Gruffydd ap Iorwerth foel ap Iorwerth fychan ap yr hen Iorwerth ; chwaer gwbl oedd yr Annes hon i Angharad gwraig Sir Dafydd Hanmer.

Mam Llewelyn ddu oedd Gwerfyl verch Llew. fychan ap Madoc ap Owen fychan.

Mam Annes oedd Margred verch Madoc fychan ap Madoc ap Ririd ap Owen ap Bleddyn ap Tudr ap Rys Sais ap Edn. ap Llowarch Gam ap Lluddocu ap Tudr Trefor.

Mam Margred oedd Gwladys verch Gruffydd ap Iorwerth ap Ieva ap Mynian ap Kynwric ap Riwallon.

Mam Gwladys oedd Mared verch Rys Ifange ap Rys Mechyll ap Rys Gryg ap Arglwydd Rys.

Mam Siankyn Kinaston oedd Elinor neu Seilied gwraig Madoc ap Philip ac verch Iankin Arglwydd Francton.

Mam Elinor oedd Sion verch ... Arglwydd Swinart o swydd Stafford.

Mam Madoc ap Philip oedd Gwerfyl verch ac etifeddes Roger fychan ap Sir Roger Powys ap Gronw ap Tudr ap Rys Sais.

Mam Philip ap Gruffydd oedd Gwen verch Iorwerth ap Gruffri ap Heilin o'r Frongoch ym Mhowys ap Ieuan ap Adda ap Meiric ap Kynwric ap Pasgen ap Gwyn ap Gruffydd ap Beli.

Mam Gwen oedd Tanglwyst verch Gruffydd ap Edn. chwith ap Morgan fychan ap Morgan ap Howel ap Ririd Flaidd.

Mam Tanglwyst oedd Angharad verch Dafydd fyr goch.

Mam Gruffydd ap Gruffydd fychan oedd ... verch Arglwydd Bwklai.

Mam hono oedd ... verch ... Barwn o Werinton.

Mam Gruffydd fychan ap Sir Gruffydd oedd Mallt verch Ieuan Goch ap Gruffydd Goch ap Gruffydd ap Rys ap Rydderch ap Rys ap Cadifor ap

Dinwal ap Eunydd ap Alan ap Alsser ap Tudwal ap Rodri Mawr.

Mam hono oedd ... verch ... Iarll Arwndel y trydydd.

Mam hono oedd ... verch ... Iarll Rhydychen.

Mam hono oedd Elizabeth verch ..... Iarll Northumberland a Iarll Henfordd hefyd oedd ef:

Mam Sir Gruffydd ap Iorwerth oedd Matilda verch Roger Manley Com. Cestr.

Mam Iorwerth Goch oedd Efa verch Bledrws ap Ednowain.

Plant Sir Roger Kinaston o Arglwyddes Straens oedd Sir Thomas Kinaston yn unig, ac efe a fu farw yn ddietifedd o briod iddo.

Plant Sir Roger Kinaston o Elizabeth<sup>1</sup> Grae oedd Humffre Kinaston Wyllt; Onsli Kinaston, Richard Kinaston, Oliver Kinaston, Margred mam Sir Thomas Hanmer, Sian gwraig Sir Thomas Stiri, Sian gwraig Roger Thorns hên, un arall briododd ... Corbed o Li ac wedi hynny a briododd Mr. ... Sakerffild yn ymyl Llundain; a hono oedd fam William Sakerffild: Mary<sup>2</sup> gwraig Howel ap Siankin ap Iorwerth, a hono a fu gyda Sir Rys ap Thomas; A Ermin gwraig Sion Eutyn ap Sion ap Elis Eutyn, mam Sion Eutyn fychan oedd hi, a mam Elizabeth gwraig Sion Trefor goch o Wigynt, a Margred gwraig Dafydd Lloyd o Abertanat ac i hono y bu mab a elwyd Dafydd Llwyd fychan a fu farw heb blant iddo yn ifangc.

Meibion Gruffydd ap Siankyn oedd Philip, Siankyn, William, Sir Roger, a Richard

<sup>1</sup> Yr un oedd Elizabeth Grae a Arglwyddes Straens, canys gwida Arglwydd oedd Elizabeth Grae, nid amgen gwida Arglwydd Straens.—I. M.

<sup>2</sup> Nage; merch i Mary a fu. Gwel Cambr. Reg., vol. i, p. 144.—I. M.

I Philip Kinaston y bu dwy verch un ... a briododd  
Robert Corbed o Stanart; a'r llall ... a bri-  
ododd ... Cliff o Averton.

Cais Ferched Iankyn Kinaston dalen yn ol.

*(To be continued.)*

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## ROMAN ROADS IN ENGLISH MAELOR.

BY THE REV. CANON M. H. LEE.

ON the west side of Croxton Pool, in that detached part of Flintshire which is called English Maelor, and three-quarters of a mile north-east of the village of Hanmer, there is a Roman way, to which Mr. Thompson Watkins thus refers in his *Roman Cheshire*, cap. iii, p. 52 : "This is certainly the *main* road from Chester southward. A fine fragment of it I lately detected, 56 feet in width, counting from the depression marking the fosse on each side, and 6 feet in height. It is about 200 yards in length, and adjoining it, on the west side, is a mound (*mons exploratorius*) 226 feet from east to west, and 182 feet from north to south. The preservation of this fragment of the road, pointing almost exactly north and south, is evidently due to the fact that it at this point crossed a slack or hollow which was formerly a morass, Croxton Pool being the sole remnant of the latter." Acting upon Mr. Watkins' suggestion I had the mound and its surroundings carefully probed, in the hope that some milestones might be found, but without success.

The name of this causeway is Sawerdek, and it seems to have belonged to William le Yonge in the time of Edward I. Perhaps he may have come with the English army. His daughter and heiress, Margaret, married a Welsh magnate ; but they preserved the English surname, their son being called Morgan Yonge of Sawerdek. This word must certainly be allowed to stand to the account of etymology, and of history by induction. Before it was known that there was any such place a Welsh interpreter of border names suggested that this one was from *sarn* and *têg*—the beautiful causeway. From here a footpath goes east to Cadros, a point to

be noticed afterwards, while the road is for the present lost; but on crossing a field to the south we are met by a steep, wooded bank about 100 feet wide, called after Joan, the wife of Llewelyn, "Cae-Shoned"—Janet's Field. In front of this wood, within which there is quite a collection of *fera natura*,—rabbits, rats, badgers, and foxes occupying the ground, and brown owls, wood-pigeons, and pheasants the upper stories,—there is a long meadow, which was till lately a pool, the water being dammed up by a causeway 16 yards wide, which was removed a few years ago by the farmer. Some of the stones are still lying about at the place, but do not seem to have any marks upon them.

In an exact line with this sarn is a deep cutting through the bank, the woods trending inward to that point; and at the top we find a wide plateau, called the Caer Gwyn, covering many acres. The rampart on this northern side is about 500 yards long; the north-east angle being an especially fine one, and well preserved. The west side has been guarded by a fosse, now filled up. On the south there is also a steep bank, while on the east it is very irregular. Within these boundaries we find the name "Ty Prophwyd"—Prophet's House; supposed to mark the abode of the eremitical person mentioned by St. Bede, lib. ii, cap. 2, who was consulted by the Abbot of Bangor when withstanding Augustine.

Another name is "Cae Wilkin". As this word is found beside almost every camp in this neighbourhood, it is supposed to be the Welsh word *gwalchan*—a watch-post.

Entering a field across a road on the south side of the Brook House, we pass a small "camp of construction", of which the eastern angle and two sides are preserved.

Mr. Watkins thus describes the innumerable rectangular elevations which are found, generally without a name, on the course of the road. They are supposed to be the places of defence which the road-makers used during its construction.

Still going south, a strong position is reached called "Arabenlock" in the parish map, but written "Plas Arabi ap Karwet" in a deed of Edward II. Here again there is an angle to the south-east, and two lengths of moat; and on the west the bank is scarped, with pools at the bottom. Karwyd was a member of the Monastery of Bangor Is y Coed *circa* 500 A.D.; and that his son Arabi had occupied an earthwork upon the great road is established by our finding the name "Cadlys" (W.=a temporary camp) close by, this being the well known name for a British work, in this instance one that had fallen into the hands of the Romans.

The modern road from Eglwys y Groes may here be on the line of the old one. It keeps on the east side of Llyn Bedydd (=lake of baptism), and away from it by two zigzags, thus reaching the Smithy on the Ellesmere Road. Some old people have heard that there had once been a road much nearer the lake, and following the course of its bed; but this cannot have been the ancient *via*, because, as we shall show, the lake was not at first drained when the road was brought there, but at some later date. The point now reached was called "Batebruggemore" *circa* 1284, when the Ellesmere and Whitchurch road was made; and we shall return to it again.

From a house just to the west of the Smithy the *via* may now be easily tracked for more than a mile to the south-west, by a depression and by abundance of gravel and flaky stones. There are here, on the north of the *via*, two houses called Lane Farm. One of them is marked by an old yew and a large angular camp, to which probably the name "Kigwenit" (=? wheat-field) formerly belonged. At the other Lane Farm a small branch from the ancient *via* once dropped in; and we find the name "Ox Close", which occurs in several other places in this neighbourhood beside Roman roads.

The *via* now reaches the "Old Lane Coppy", and runs the whole length of it, with a kind of earth wall on the south side; its course being known by a depres-

sion. The meaning of this, of course, is that the materials were utilised in making new roads. At the east end of this wood there is a fragment which may, perhaps, represent the original *via*. If so, it is the first that occurs since Sawerdek, showing how complete has been the absorption of the ancient road.

On leaving the wood a gravel-pit indicates the course, which is the same as the modern road for 200 yards; and then it passed, at the west of the Railway Station, through a field called "Brandas": there is a tradition of burnt houses here. To the east of Market Drayton there is "Burnt Wood". There is also an oozy place extending for some distance to "the gate"—road, and so by Rotten Row (? Sax. *rotteren*—to gather together) to Eachleys or Yetchley (? =gate, *i.e.*, road, meadow), and by "Bun-chough" (*ban clawdd*—high embankment), where there is a wet place, and a choked up well with white stones in the shape of a cross, to Blackhurste Ffordd (Black Forest Road). There is here a stream which might be forded; but as the ancient *via* has been tracked through Salop up to this point (*Archæologia Cambrensis* for July 1874) it is probable that the word refers to the road and not to the water.

Returning to Eachleys, we find a branch road through Welshampton towards Penley, and so by Halghton Hall to Bangor. "Bal-mur" (wall of the high place) occupied the site of the modern Hampton. The wall is supposed to have consisted of mounds made of gravel, some 12 ft. high, and 50 yards apart from one another, the intervening space being stockaded. Only one of these mounds now remains. A similar one that was removed in 1873, to make way for a new house, was said to be composod mostly of gravel. Holmur Pit, a little to the east, shows that Hole i' th' Wall is not a name confined to Northumberland. We shall have occasion to notice several places called Gwallia, a Wallington, etc., in all of which the wall may have been made on this plan.

At Balmur we are in Salop, but cross the border at a steep hill called Bleddin's Bank (W. "Bleiddian"=Lupus). If this refers to Bishop Lupus, as we believe, it is a good instance of the fact that the Roman highways were highways for the spread of Christian teaching. In Speed's map of 1610 "Cold Hampton" is marked here. Now there are Wiky Woods.

This road bears directly upon Penley, and so by Halghton Hall ("Halchdyn"=Salt Tower) to Bangor. From Bleddin's Bank a road re-enters Salop, and points for Segontium, and is noticed in *Arch. Camb.* for July 1874.

Returning to Eachleys, one branch leaves the main road at the Row, by way of Braden (Broad Ways) Heath, and another leaves it at Brandas. Entering the Bettisfield Park policies at the south-west extremity by the Striste (Strata) Wood, one division of the latter zigzags across the park to a point on the present road to Hanmer, where there was a roadside cross, and where Roman Catholics used, since their separation from the English Church, to celebrate funeral rites before committing their dead to the parish priest for burial: the other went along a slack in a northerly direction, through the Park, till it approached the high ground at the top. Here, beside a small gravel-pit, there seems to be a fragment of the original *via* where it forks; one road going to a camp just above, on the north-east, the other road preserving its own line.

The camp referred to is a very interesting place, commanding the valley of the Dee, and is seen from Chester. During the survey of 1872 an Ordnance flag was fastened in a high birch-tree for the purpose of observation. The four shoulders of this fine camp are well preserved. The eastern side is just 100 yards long. Its name, "Car-goss-fur" (Caer-groes-ffordd), was known in 1739, and preserved with admirable brevity the memory of the fortified camp and of a British road which crossed our road, and went to Braden Heath, etc.

Another name for it is Highermost Grediton, there being two other elevations which are included under that designation. In Dr. Ernst Förstemann's *Namenbuch*, vol. ii, pp. 838, 847, Gredingan is supposed to be called after the "Inga or descendants of one Gred". As, however, one of the earlier townships of the parish was called "Tre-bûdd-Wledig", I conclude that the two first syllables of Gredington have a British origin.

The second hill, called Mount Pleasant, is Plas yn Grove. Canvarch lived there c. 450 A.D., and the pools just below, on the east, called "Tig-tegin" (House of the Lord), preserve that fact in an archaic form of the Welsh language. Plas yn Grove is separated from the third Gredington Hill by a broad and deep trench. Here the names Canvarch's Croft, Bryn Vechan, and Cold Hill, are found. The natural situation is a very strong one, with Hanmer Lake and the Whitmoss on the north, a deep ravine on the south-west, and the trench on the east. The banks have been scarped in many places, but there have been so many alterations that it is hard to make out the original plan.

Our road leaves Gredington by a kind of narrow isthmus, in a north-west direction, passing a site called "Bailiff's House" (so called from Robert de Crevecœur, who in 1278 succeeded the Princes of Powys in the government of Maelor Saesneg), and descending into a valley called Cumber's Garowe (the marsh of the stream rising in the Combe), and crossing it by a causeway known *tempore* Edward II as Sarn Gwenlliant. A lady of this name was a daughter of Gruffydd ab Cynan, and wife of Gruffydd ab Rhys, Prince of South Wales. In 1135 she led an army, in the absence of her husband, against the Normans, but was defeated, and taken, and slain after the battle. Gwenlliant is supposed to mean the white stream. The present name for the place is Waen Wen (White Meadow), and at this point, in the time of Edward II, a *via regalis* came in from Cold Hampton; and the branch road from the

Row, by Braden Heath, also comes in now, descending a steep bank called Tart's Hill (? from 'Ασταρτη).

North-west from the Sarn, the course of the road may be tracked in a cutting through the hill, and soon we come to a place called Street Ludin<sup>1</sup> (Broad Street), where a length of the *via* may still be seen. This was formerly a hamlet; now there are one farmhouse and a smithy. Proceeding in the same line, several gravel-pits testify to the track, which is otherwise lost. It bears directly upon Halchdyn, from whence it crossed to Adravelyn (Mill Gap) by a bridge over the Colbroc, which in 1699 Edward Lhwyd calls "Broadway Bridge". To the north of Adravelyn there are two farms called "Llwydiarth y Gwynt", at one of which is a square, moated enclosure; and close adjoining, the name "Holybush", which would be a preaching station of the Bangor monks. The distance to Bangor from here is about two miles, entering by High Gate.

Returning to the direct Watling Street, we find another branch road at Bate-brugge-mor. It will have been noticed that all the branches have been to the west, the reason being that on the east the Black Hurst, with its deep morasses, nearly stopped any passage through it. The word "Bate-brugge-mor" being rejected by Welsh scholars, it must bear the Saxon meaning of "Boat-Bridge-Moor." The bed of an old lake is here visible for about a mile and a quarter, having been reduced by drainage to one-fifth of its size; and at a farm called "The Hole" (W. *heol*, pave-

<sup>1</sup> See *Roman Cheshire*, p. 53, where Mr. W. T. Watkins writes: "The fragment of road called 'Street Ludin' is visible in a small croft on the south side of the road leading from Penley to Hanmer (both in Flintshire). It is 118 feet in length, 33 feet wide, at present 3 feet in height, and grass-grown, pointing north-north-west and south-south-east. It is traceable in the field across the road to the north by its gravel-track, just beyond which a new gravel-pit has been opened upon its site, and a little further there is an old one. Its direction suits well for Bangor; and if any Roman road has gone to that place from Shropshire, I think this will be the one. But it is out of my present province to describe it."



ment) there was a road leading to Hanmer, and in constant use up to 1830. This road must have been made since the word "Bate-brugge" was given to the place, for that evidently refers to an older state of things, when the lake was full.

Having looked in vain for any traces of a bridge, I conclude that it was made of boats. Many such instances will be remembered, *e.g.*, those in Hdt., iv, 88, 89; vii, 36; and viii, 28; also the "ratibus junc-tis" of Livy (lib. xxi, cap. 27), when Hannibal was crossing the Rhone in 218 B.C.; and the plan adopted for encouraging the elephants to go over (cap. 28) "rates, pontis in modum, humo injecta, constraverunt." This is confirmed by the field-name, "Lathbridge" (Sax. *læd*=division of a parish or county), and the local name Bateman. In the *Domesday* manor of Hurding-berie there is a Radman. Here, from the beginning of parish registers, we have a Bateman; and as "Bat-man" occurs in the Salisbury MSS. with the arms, *sable*, a chevron *ar.* between three escallopshells *ar.*, we may conclude that it is connected with the history of the place.

Having crossed the lake-bed, we find a field named "Troych" (*tres vici*); and as there is a construction-camp to the west, to which a footpath leads, there must have been a third road once. The other one proceeds north-west through a boggy part called the Arowry ('*Apoupa*) Moss, but which formerly bore the name of "Tir y Gors" (Land of the Fen). It may also be called land *in* the fen, for a high place (evidently artificial) extends for more than a hundred yards, beside which the road runs, and which was once, perhaps, a British hamlet.

From here to Hanmer village there are two ways, the chief one going past an old inn called "Tafarn y Gwint" (Windy Tavern), which was till 1788 the grand stand of the racecourse. Those who cultivate this ground have found a good many silver coins, and in one instance a groat of Henry VIII.



Below this the road entered, at right angles, a deep, wooded ravine called the "Striga Lane" (W. "Ystro-gul", that which opens). This is supposed to be the British name of Hanmer as it is of Chepstow. At present the road leads down to the side of the Lake ; but recent excavations showed that above a wild sand there was fox-bench (a brown and soft kind of slate), and above that a blue clay turned into mud by water. The present length of the Lake is 1,000 yards, but Leland (c. 1530 A.D.) puts it at a mile ; and a water-course, lately taken up, contained wooden pipes which were thought to date back to that time. The approaches to the village were quite different, therefore, three hundred and fifty years ago ; and the lower reach of the Striga Lane would be nothing but a grip in the bank, the road going due north along a croft called the "Maes y Deikws" (Field of the Dykes) towards a low-lying circular camp which has been surrounded with water, like the Berth at Baschurch, and upon which a Saxon nunnery, and at a later date the mediæval rectory-house, used to stand. The banks surrounding it bear those marks of garden-terraces which may be seen on the hills to the north-east of Folkestone, and in other places where Roman soldiers have been quartered. These terraces look very much like the regular sheep-tracks on the Westmorland fells, but are broader.

The village of Hanmer bore the name of *Chadhull* from 670-1170, and the only interference with the shape indicated is on the east side, where the *via* entered it. Following the present street of the village, it turned along some high ground above the churchyard, and crossing a ravine (probably by a bridge) proceeded towards the north-west, along Halghton Lane, to Emral, and by the Dwn-gre (W. Tan-y-graig=Under the Crag) Gate to Bangor.

Returning now to Sawerdek, on the main road, we will trace its course through English Maelor northward. At a distance of 400 yards to the north-west there is a

natural mound beside a farm called the Platt House, which seems very likely to have been a watch-post, and from there proceeding due north ; beside the farmhouse called Croxton, some Roman bricks were found in 1866, when digging a hole to bury cattle which had died from the cattle-plague. Then follows the . . . . . Bont (Bridge) Meadow, some preceding word having been lost ; and a steep hill is ascended, which preserves marks of the various road-makers, the modern road cutting much more deeply into the bank than the earlier one. When almost at the top, there is a very fine branch to the west, and the place was called "Trowch" (*tres vici*) by Edward Lhuyd in 1698. The branch is plainly to be seen along a high grass field called "The Sands", then in a deep zigzag through a field pronounced "The-a-Tree", and so past various square camps until it joins the road for Emral.

North of Trowch the main road has had its course altered a little to the west since 1830, and in the bank was found a jar containing silver coins of Queen Elizabeth, to the value of £30. The ancient *via* then entered a field marked No. 428 in the 26-inch Ordnance Survey, which is always wet in the middle, and contains large stones upon which the plough strikes.

From this point there is, to the west, a later road running more or less parallel to the old one, and joining it two miles further on. It runs right through a small British earthwork at the "Gipsy Bank", then passes Willington Cross (so called from an old way crossing it, and also because there was at some early period a church or religious house there), and then a farm called "Traws-tre", which seems somehow to have obtained a name that does not belong to it.

From the Gipsy Bank the ancient *via* enters the large park-field adjoining Willington Old Hall. This was the ancient seat of the Dymocks. To the south-west of the modern farmhouse is a square camp, of which two fine angles may still be traced, though a gravel-pit has encroached deeply on the north-eastern

side of it. This is probably the real Traws-tre (Town of the Crossing), as a road came through at this point which was of sufficient importance to give a name to the district in British times. At this part of the border, where Welsh and English lived together, as the name Maelor Saesneg, or English Maelor, indicates, there are the old British names left, or English translations of them, and in rare instances new names altogether. Here *traws* (*trans*) evidently refers to cross roads, and must be referred to the site of the Roman camp; but the alternative road, at the lower level, must also be an old one. On its course we have the name "Willington Cross"; and as, by the instance of John the Baptist, we know that fords and cross-roads were the points most likely to draw numbers of people together, so at these the Church placed its missionaries. Accordingly we find here the word *carreg* (W. a stone), which indicates a church; the name Meuryg (Maurice), which may be that of the builder; a *school*-house field, where no school is or ever has been, according to any tradition, but which, perhaps, embalms the Irish word *scollog*=a priest, mentioned by Mr. Skene in his *Celtic Scotland*, vol. i, p. 212. In Carnarvonshire the schoolmaster is still commonly called "The School", and till lately the priest and schoolmaster were, in remote parts of England and Wales, one and the same. The field that bears this name is also triangular (W. *triphen*), see *History of St. David's*, by the Rev. Basil Jones, p. 252. All this points to a time when Irish missionaries were doing the work which the Britons shrank from, viz., mixing with the invading Saxons, and trying to win them from their idolatries. The name "Gwillington" (so written in a deed of 1284) has been thought to come from Gwyddelod=Irish.

Near the square camp at Trawstre there are many fragments of a hard kind of stone, but none have yet been found bearing an inscription. One stone which had often broken the plough was at last examined by the tenant, Mr. F. Jones, and when two men had

worked at it for two or three days there was seen something like an enormous stone tree, which was apparently the summit of a mass of rock. No trace of the *via* can be seen here; but at the gate leading down to Dymock's Mill the Liverpool Waterworks' men, in 1885, cut through some old foundation. A road came in here from the east of Maelor.

The Watling Street proceeds along a very fine causeway called "Bryn Arglwydd" (Lord's Hill), and so by Tallarn Green to the Sarn. *Tal*, s. "projection", and *ara* or *aroura* is ploughed land, from which comes the English word to "ear". The Lord's Hill used to have fine trees upon it, and the village wakes were held there. On the west side of a ravine is a square enclosure called "Hal yn Talarn". There were many other earthworks adjoining it, all of which were effaced about 1800.

The present Sarn Bridge is about 300 yards lower down the stream (the Elfe) than the old crossing, as may easily be seen on the two sides. After that, the first trace of the road is opposite the gate of Threapwood Vicarage, where there is a slack to the west of the present road, and the remains of a British camp, which gave its name of Broch Maelor or Brochdyn (now Broughton) to the King who lost the day at the battle of Bangor in 607.

As the *via* now enters Cheshire, we return upon its course as before, noting the various branches. At Brochdyn a main road came in from Hên Ddinas and the valley of the Verniew, which will be traced afterwards. Going back, therefore, to the Sarn, which crosses the Elfe, we find that it must have always been the unfailing point of divergence for Bangor Monachorum, because it was the first place where the corner could always be turned. There are names that would indicate the course of a road in the meadows between Shocklach (Cheshire) and Bangor; but that route might be stopped now by a flood of the Dee. But the road from Brochdyn might also be stopped, and from a still more effectual cause.

Two miles above the Sarn Bridge, in the valley of the Wiches, as it is called, and just opposite a prehistoric fort on the Cheshire side of the stream, called "Old Castle", there was found, some years ago, a ship's anchor in the bed of the stream. This fact, together with the recollection how short a time, comparatively, had passed since Chester was a seaport, made it evident that the lands must have been rising on this coast for many centuries; and also, we may add, that if a Roman way was not visible in some place where we expected to find it, we must not hastily conclude "non invenienda".

Turning our faces towards Bangor, the road is, perhaps, one that leaves the middle of Tallarn Green for the south, through a farmyard, and so turns to a place called the "Cae Leika" (? *leuca*, a league). This is the name of two farmhouses; and probably there have been league-stones here once, but no inquiries have been successful in discovering any. The modern road is remarkable for its corners and windings, but the market people patiently follow them all in going to Bangor and Wrexham. This road comes soon to Turpin's Ford. There were "tres Francigenæ" in that manor (Worthenbury) in 1088, from one of whom this name may have come, or from a still earlier source. Wallington Lane still conducts the traveller to Dwngre and Bangor.

Returning to Sarn, we must notice that the Wiche valley, with its deep forest and gloomy ravines (one of its gorges is called "The Devil's Entry"), must have been a protection to Maelor on the north. There were many British roads cutting it through, but these passed by forts which could sufficiently guard the passage.

From the camp at Hal yn Talarn, the "War-Way" (? *gwern*, swamp) enters Cheshire by the "Graves" Farm, which may have been a second Lichfield (Field of the Dead). At Dymock's Mill, the Gelli, Old Castle, the two Wiches, and Wolves' Acre, there are old ways,

and in many of them we can still see how they were guarded.

The two remaining branch roads which come in at or near Bryn Arglwydd, and at Trawstre, we shall trace afterwards, when following another important *via* which cuts Maelor from north to south. Particulars as to that *via* were given in the *Arch. Camb.* for July 1874, p. 200, and for April 1875, p. 164, and it was suggested that its name might have been the "Mala Platea". It was tracked from Sansaw (? Sarn Saeson), seeming to come there from South Shropshire, up to a place called "Windy Arbour", on the south side of Whixall Moss. In Whixall a "Plat Lane" occurs, cutting this road at right angles, and apparently borrowing its name.

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## Reviews and Notices of Books.

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LECTURES ON THE ORIGIN AND GROWTH OF RELIGION AS ILLUSTRATED BY CELTIC HEATHENDOM. By JOHN RHYS, M.A. The Hibbert Lectures for 1886. London: Williams and Norgate.

AFTER considerable though unavoidable delay the lectures on the Origin and Growth of Religion as illustrated by Celtic Heathendom, delivered in the spring of 1886 by our esteemed fellow-member, Professor Rhys, have appeared in print; yet not in their entirety, for the two lectures on the Arthurian legends, having the most direct interest for the generality of people, are reserved to form a volume which the Professor hopes to publish during the forthcoming winter.

In the number and variety of illustrations from the mythology and folk-lore of Celtic peoples; in the parallelisms drawn from the beliefs and literature of India and Greece on the one hand, and of Germany and Scandinavia on the other; in its suggestive though not dogmatic explanations of the phases of early religious belief; and in its valuable philological speculations,—the present volume is not equalled by anything hitherto published.

M. Gaidoz and writers in the *Revue Celtique* have done much to elucidate the religion of Gaul, while M. d'Arbois de Jubainville has written several works on the mythic periods of Irish history. To these writers and to many others Professor Rhys acknowledges his indebtedness when traversing ground already surveyed; but when he deals with the incidents and personages of Welsh mythology he displays most fully the stores of his own knowledge, and opens up the literature and traditions of a people hitherto practically unknown.

What may be termed the philological method of myth interpretation has been considerably discredited of late. Mr. Andrew Lang has humorously bantered philologists upon their differences,—“Kuhn sees fire everywhere, and fire-myths; Mr. Max Müller sees dawn and dawn-myths; Schwartz sees storm and storm-myths, and so on.” (*Culture and Myth*, p. 70.) Professor Rhys recognises that the opposite or anthropological method is in principle both simple and sound; but being a philologist *par excellence*, he naturally follows the philological method, so that we do not get any of the Celtic myths compared with those of non-Aryan races.

The romantic tales of the Welsh known under the modern term of “Mabinogion”, divide themselves into an earlier and a later cycle; and these divisions have hitherto been taken as corresponding, the first to a purely mythic period, the second to an age that



is at least semi-historic. The personages figuring in the earlier cycle, such as Gwydion, Pwyll, Llew (correctly Llen), are treated by the Professor as manifestations in human form of pagan deification of natural objects, whilst the incidents related of them are regarded as primitive attempts to explain the action of natural forces. According to this manner of treating mythology, Gwydion becomes the culture god; Pwyll the head of Hades; and Llen the sun-god. The stories told of these anthropomorphic deities are dissected with marvellous patience, and their correspondence with the myths of other Aryan peoples brought out with great skill, especially in the case of Irish mythology. The theories—many of them avowedly tentative—based on results obtained from the philological examination of the names borne by these deities, must be left for settlement to philologists; but this being a method of inquiry in which the identification of localities is of considerable importance, we wish to draw the author's attention to one debatable point.

A place associated with some of the actions of Gwydion was called "Caer Seon", and is identified by Professor Rhys with Segontium; his excellent note on the philology of the word making the suggestion plausible. But the ancient fortress crowning the hill above the town of Conwy is known to this day as Caer Seion (Williams' *History of Aberconway*, p. 112), and a plan of the place under the same name will be found in vol. ii of the *Archæologia Cambrensis* (1st Series), though at an earlier page it is alluded to as Caer Lleion. This part of the Menai Straits would suit the story just as well as the Carnarvon end, while the region along the lower reaches of the Conwy river is a favourite spot in Welsh legendary lore.

One of the points least satisfactorily made out is the identification of the god Nodens (whose temple stood at Lydney on the Severn) with the Celtic Mars as well as Neptune, which latter he undoubtedly was, while by his parallelism with the Irish Nuada he has also to be regarded as Zeus.

The later cycle of Welsh mythology, centering as it does in King Arthur and his court, has usually been considered as founded upon a purely historic basis, though the small modicum of fact may have been almost buried beneath an immense accretion of fable. Professor Rhys, however, treats it as being but a later phase of the pagan beliefs that gave birth to the personages of the earlier cycle. Arthur becomes the culture hero, Merlin a Zeus of Brythonic paganism, the Knights of the Round Table solar luminaries of different magnitudes, and the personality of Taliesin "is as mythic as that of Gwydion and Merlin." Such evidence as goes for their corporeal existence, for instance the reference of Aneurin, in the *Gododin*, to his brother poet Taliesin, is never even alluded to. The British King, Caswallon, vanishes into thin air; and Merlin having become a Brythonic Zeus, Vortigern has to settle down into a Brythonic Cronus. The historical evidence in favour of Maelgwn appears to have been a little too strong to allow of his admittance into the Professor's Pantheon, though there are



incidents in his career that give him strong claims to inclusion. On the other hand, the great Irish hero, Cuchulainn, is a subject capable of sustaining any *rôle*; but it must be borne in mind that euhemeristically considered he is separated by at least four centuries from Maelgwn and Arthur. Into the Professor's treatment of this branch of his subject it will, however, be more convenient to enter at some length when his promised work on Arthur has appeared.

The author treats his subject in the widest possible manner, and one of the little digressions he makes is the following on the date of Stonehenge. After giving the subject all the attention possible he has come to the conclusion that "we cannot do better than follow the story of Geoffrey, which makes Stonehenge the work of Merlin Emrys, commanded by another Emrys, which I interpret to mean that the temple belonged to the Celtic Zeus, whose later legendary self we have in Merlin. It would be in vain to look for any direct argument for or against such a hypothesis. One can only say that it suits the facts of the case, and helps us to understand others of a somewhat similar nature. What sort of a temple could have been more appropriate for the primary god of light and of the luminous heavens than a spacious, open-air enclosure, of a circular form, like Stonehenge? Nor do I see any objection to the old idea that Stonehenge was the original of the famous Temple of Apollo in the island of the Hyperboreans, the stories about which were based, in the first instance, most likely on the journal of Pytheas' travels."

This is enough to make that school of Welsh historians whom the Professor scornfully terms "charlatans" forgive the epithet, and forget his heresy on other matters. For our own part we consider that the greatest historical scholar of modern days, the late Dr. Guest, practically settled the date and uses of Stonehenge. But we observe that Dr. Guest himself would come under the title of "charlatan", as being one who considered that the historical tribe of the Coritani might have been the Coraniaid of the Triads. What will also go very far to mollify our present day "charlatans" is the author's opinion that the modern Eisteddfodic Gorsedd is lineally descended from a court of which the Celtic Zeus was originally regarded as the spiritual president, and that the antiquity of what is known as the Gorsedd Prayer is favoured because it contains nothing distinctly Christian.

Professor Rhys speaks approvingly of the new philological theory which traces the early home of the Aryans to North Europe rather than to Central Asia, and it certainly enables him to compare Celtic and Teutonic myths with results of considerable importance; but formidable objections have yet to be overcome, and by no means the last word has been said upon this subject. The book contains so complete a collection of myths and folk-lore that, apart altogether from its theories, it is a work that no member of our Association should be without.

LLANELLY PARISH CHURCH, ITS HISTORY AND RECORDS, WITH NOTES RELATING TO THE TOWN. By ARTHUR MEE. Llanelly: printed at the *South Wales Press* Offices, 1888. 8vo.; pp. 109. Illustrated with two Photographs and five Plates.

We have to commend the author of this little work for the spirit that has prompted his undertaking rather than for the manner in which it has been executed. There is not a parish in Wales the history of whose church is not worth the telling; the difficulty is to find a man both willing and competent to undertake the task of recording the annals of his neighbourhood.

The chief defect in Mr. Mee's work is the almost total neglect of what we may term the architectural portion of his scheme. The very stones of an edifice such as the parish church of Llanelly should go far towards supplying many points of its history; and at the very least we ought to have been vouchsafed a ground-plan with accurate measurements; but of all such particulars the book is almost entirely wanting. However, the reverence for what is old, because it conjures up thoughts of the past, dwells in Mr. Mee, and we earnestly hope that he will continue his investigations and at the same time enlarge the scope of his method. To this end we wish to draw his attention, and that of others who would emulate his good example, to the chapter on "How to Write the History of a Parish", contained in Mr. Walter Rye's excellent book called *Records and Record Searching*, from which we cannot refrain quoting, *pro bono publico*, this paragraph: "As you are strong be merciful. If you can restrain yourself, *don't* discover that your church is of rather earlier date than St. Martin's at Canterbury, or is founded on the site of a Roman temple. You may be right; but to declare yourself will in all probability destroy your credit as a trustworthy topographer." To which might be added, for the especial benefit of writers on Welsh churches, "*Don't* see Druids everywhere", though few are proof against the temptation.

The Registers, of which Mr. Mee gives a full transcription, contain no notices of much value, and in another edition may be curtailed without loss. The place-names contained therein are more interesting than those of individuals; and one, *Y Rhandir*, we note for the special benefit of Mr. Palmer, Mr. Edward Owen, and others interested in the survivals of old Welsh institutions. We hope Mr. Mee will widen his bounds so as to take in the whole of his parish, and will make this little work the pioneer of a larger and more important volume.

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## Archaeological Notes and Queries.

INVENTORY.—“Inventory made 7 March, 27 Hen. VIII [1536], by Jas. Leiche, Esq., Morgan Lewes, general receiver to the late bishop of St. David's (Richard Rawlins, who died 18 February 1536), Sir Thos. Yonge, steward of Household, and Sir Griffith Lloide, chaplain to the said Bishop, Thos. Busshope and John Phelpe, husbandmen dwelling in the lordship of Lantefey (Lamphey), Thos. Persivalle, Thos. Haward, chamberlain, and Matthew Tiele, clerk of the kitchen, of all the goods, moveable and immoveable, that the late Bishop had at his death, at his manor place of Lantefey or elsewhere, with all debts or rents owing to him.

“In the Bishop's own chamber, where he was accustomed to take his rest, and where he died.—A bedstead of boards after the old fashion, 12d.; a mattress, 3s.; a feather bed and bolster, 26s. 8d.; a covering of verdure work with birds and lions, and lined with canvas, 20s.; hangings of old tapestry work with images, 26s. 8d.; a table board with 2 trestles, 2s.; an old carpet belonging thereto, 2s.; a buff chair, 6s. 8d.; a trussing coffer bound with iron, with lock and key, 5s.: in it in gold and silver, £149:9:6; an oyster table, 4d.; 2 stools of easement, and a stool wherein the Bishop was accustomed to be carried, 12d.; a short carpet of Dornyx lying upon the oyster table; a ‘beedes’ with 6 stones of glass, with a signet of copper gilded, 12d.; 2 overworn rochets, 13s. 4d.; 2 coarse rochets, overworn and somewhat broken, 6s. 8d.; other items=£157:7:10.

“In the Chamberlain's Chamber.—An old bedstead, bedding, and a coffer, 13s. 2d.

“In the Wardrobe.—An old crimson kirtle furred with old marturmes, 33s. 4d.; 4 other kirtles, black, scarlet, and crimson; a chimere of scarlet single, perished with moths, 30s.; a hood of scarlet lined with changeable silk, 6s. 8d.; a parliament robe of scarlet, eaten with a rat in the back, and perished with moths, 40s.; a covering of a horse litter of coarse scarlet, 26s. 8d.; a coat of mails covered with satin of Bruges, 6s. 8d.=£10 10s.

“The Checkurd Chamber.—A trussing bed, bedding, a sparver of yellow and red say, an old pressboard, a range of 4 bars of iron, &c., 13s. 4d.

“The Great Chamber.—An old trussing bed, sparver, and curtains, green say hanging eaten with moths, &c., 29s. 10d.

“The Gardine Chamber.—Bed and bedding, an old carpet of Turkey work, hangings of red and yellow say, &c., 71s. 10d.

“Gloucester Chamber.—Bedstead, &c., an old sparver, and cur-

tains of red and yellow say somewhat broken, a tableboard, 4 small forms, etc., 38s. 5d.

"The next Chamber to Gloucester Chamber.—An old bedstead and bedding, mostly broken, 3s. 8d.

"The Parker's Chamber.—Bedstead and bedding, 11s.

"The Steward's Chamber.—Bedstead and little round table for oysters, &c., 14s. 8d.

"The next Chamber.—A trussing bed, &c., 7s.

"The Porter's Chamber, 3s. 11d.

"The Cook's Chamber, 8s. 4d.

"The Paunter's Chamber, 6s. 8d.

"The Barbour's Chamber, 11s.

"The Brewer's Chamber, 2s. 2d.

"The Under-Cook's Chamber, 3s. 10d.

"The Chapel Chamber.—An old bedstead and 2 andirons, 4s. 8d.

"The second Chamber within the Chapel Chamber.—Bedstead, &c., 8s.

"The Chapel.—4 pair of vestments with their apparel of satin of Bruges, white, red, blue, and green, 40s.; 6 plain slops of coarse cloth, overworn, for singing men, 10s.; 3 altar sheets much worn, 2s.; a little mass book, 20d.; a coffer, 16d.; 2 pieces of old sayes, green and red, for hanging before the altar, 12d.; a leaden holy water pot, 4d.=56s. 4d.

"The Hall.—3 pieces of old sayes, red and green, and 3 mats under them, 30s.

"The Parlour.—An old table board with an old carpet of Dornyckes, 3s. 4d.; 4 little pieces of hangings of Flanders work, with flowers, fountains, and running vines, a range in the chimney of 6 small iron bars, &c., 38s. 2d.

"The Wine Cellar.—A bason and ewer parcel gilt, 78 oz.; 2 flagons parcel gilt, 151 oz.; 2 pots parcel gilt, 86 oz.; 3 goblets parcel gilt, 33 oz.; a chafing dish parcel gilt, 21 oz.; a dozen spoons with lions' heads, gilt, 17 oz.; 2 gilt spoons, 4 oz.; 2 gilt goblets, 35 oz.; 5 standing cups, gilt, with covers, 104 oz.; 3 gilt salts with covers, 41 oz.; a little nut with 3 small gilt masers; a gilt chalice and paten, 20 oz.; 2 candlesticks and a tynnacle for holy water, with the dasshell gilded, 33 oz.; a chalice and paten parcel gilt, 6 oz.; a little gilt salt without a cover, 6½ oz.; 6 silver spoons, 7½ oz.: total gilt plate, 243½ oz.; parcel gilt, 375 oz.; 18 spoons, 24½ oz.; 5 hlds. of claret wine and one of white wine, 80s.

"The Buttery.—6 hogsheads for ale, 4s.; 4 little barrels, 20d.; 6 leather pots, 5s.=9s. 6d.

"The Pantry.—8 latten candlesticks, 3s. 4d.; 3 little tin salts, 12d.; 2 little coffer, 12d.; an old hogshead with a cover, to keep manchets, 6d.; an old basin and ewer of tin, 16d.; tablecloths, napkins, &c., 42s. 6d.; also in the pantry, sheets, pillowburys, &c., 49s. 2d.

"The Kitchen.—2 garnish of vessel, lacking 4 saucers, and 12 old platters, with an old basin, 214 lb. at 3½d.; brass pots, a chafurne,

and a posenet, 15 lb. at 1½d. a lb. ; pans, spits, a little chimney of iron to set a pot upon, 12d. ; a wooden mustard pot, 1d. ; 3 'cowbes' for capons, 10s., &c. = £7 : 15 : 11½.

"The Larder House.—2 powdering tubs, 10d. ; a querne to grind mustard, 10d. ; an old cupboard, 4d. ; '4 stone of flatteſse', 4s. = 6s.

"The Fish Larder House.—Salt, hides, tallow, and herring, 9s. ¼d.

"The Bakehouse.—A great trough and a moulding table, which are 'standards'.

"The Brewhouse.—2 washing chieffes, 16d. ; 12 'kielers', 8s. ; a eelynge fate, 8d. ; a little tub, 6d. ; 2 little cowls, 4d. ; 2 pails, 3d. = 11s. 1d.

"The Malthouse.—2 vessels to water barley, and a malt mill, 8s.

"In the Oxhouse and the Park.—6 stalled Welsh bullocks at 20s. ; 10 little Welsh bullocks at 10s. ; 3 old, overworn horses at 5s. ; in a 'warraunt' of conies, 6 sheep and a lamb at 12d. = £12 : 0 : 12.

"At Lawheden, a manor place of the late Bishop.—A feather bed, &c., 13s. 4d. ; 120 sheep and a cow in the custody of Wm. Butlar.

"At Pembroke.—Jas. Baskerfeld, steward, has in his custody bedding worth 46s. 8d.

"In the Stable.—4 old, overworn horses, 30s.

"The Storehouse or Workhouse.—4,018 bundles of laths at 5s. the 1,000 ; 7 doz. crests at 8d. the doz. = 29s. 2d.

"The Garner.—10 bushels wheat at 2s. 8d., 112 bushels barley malt at 2s., 100 bushels oats at 8d. = £14 16s.

"At Wooram, Jameston, and Castremarton.—Corn and pease worth £14 1s. 6d.

"In the Close by the Brewhouse.—3 couple of swans, 8, 3, and 1 year old, 15s. ; 5,000 tile stones at 20d. ; a cart, 8s. ; a peacock and peahen, 16d. = 32s. 8d. 6 qrs. wheat and 12 qrs. barley were bequeathed by the Bishop to the collegiate church of Abergwylie because they lacked corn.

"II. Books in the Study : Divinity.—The New and Old Testaments, with the Exposition of Nic. Lyre, and the ordinary Gloss, 6 books ; A Concordance to the Bible ; Beda upon the Evangelists ; St. Jerome expositively upon the 12 Major Prophets ; St. Augustine De Civitate Dei ; five other books of his works ; his Sermones de Tempore ; St. Jerome's Epistles ; St. Ambrose expositively upon the Psalms, and three other books of his works ; works of Cyprian and Lactantius ; Joannes Faber adversus Luterum, named Defensor Pacis ; John Chrysostom's Homilies ; Damascene's works ; Summa Angelica ; Sermones Joannis Nider ; Manipulus Florum ; Sermones Jacobi de Voragine ; Summa Baptistæ ; John Duns and St. Thomas upon the 1st, 2nd, 3rd, and 4th of the Sentence (*singular*) ; the First Part of Book I and the Second Part of Book II of St. Thomas ; Reportata Scoti, by John Duns ; Treatises upon the 4 Books of the Sentence, by Wm. de Ockham, Jacobus Almanus et Joannes Capreolus ; St. Thomas adversus Græcorum Errores ; Fras. de Maronis et Thos. de Aquino in Primum Sententiarum Librum ; Sermones Jacobi de Voragine de Sanctis ; Homiliæ Gregorii Episcopi ; Reclina-

torium Animæ, incerto auctore; Concordantiæ Fratris Conradi de Alemania; Repertorium in Postillam Nicolai Lyrani in Vetus Testamentum et Novum; Augustinus in Joannem; Jacobus de Valentia in Psalterium; Flores Bedæ Presbyteri; Hugo Cardinalis in Psalterium.

"Humanity.—The Comedies of Terence and Plautus; the Rhetoric and Orations of Cicero, Suetonius, Strabo; two Books of Naucleus; Seneca; Aulus Gellius de Noctibus Atticis; Herodotus; A Table upon 8 Books of Ptolomee; the Grammar of Urbane and Theodore in Greek; A Grammar of Hebrew; a Dictionary called Catholicon; Bartholomeus de Proprietatibus Rerum.

"Philosophy.—The Text of Natural Philosophy, Argyropilo interpreter; St. Thomas expositively upon Natural Philosophy.

"Physic.—The 4 Books of Jacobus De Partibus; Avicenna; Rosa Anglica; Practica Joannis Serapionis; Mesne; Chirurgia Petri de Lacerlata Bononiensi; Liber Pandectarum Medicinæ, authore Mattheo Silvatico; Petrus de Albano Patavinus, De Differentiis Philosophorum et Medicorum; Explanationes Gentilis de Fulgineo super Tertium Canonis Avicennæ; Liber Medendi, incerto authore et absque titulo; Prima Pars et Secunda Rasis, in toto continent'.

"Law.—The whole Courses of Civil and Canon; Bartholomeus Brixienensis de Casibus Decretorum; Constitutiones Clementis.

"Total, besides the plate and books, £279 : 6 : 6½.

"III. Debts due to the late Bishop, Master John Lunteley being Receiver General.—From Maurice Meyrig and Maurice ap Howell, bidell of Lawhaden; Master Lewis Gruffithe for synodals of the deanery of Llandeilo and Llangadoc; David Lloide, Dean of Emlyn; from various persons for the synodals of the deaneries of Pembroke, Rowse, Kaermerdyn, and Gowere, and archdeaconry of Breckenocke, and the rents of the lordship of Llandue, &c., £46 : 8 : 6.

"IV. Debts to the late Bishop, due 1 Aug. 1534.—Proxies for Gruffithe Morgan, Dean of Ultra Ayron; Sir Morgan Aubre, Dean of Gowere, and others; Morgan Melyne, of Pembroke, for 85 fells, 8s.; Peter Flemmynge, of Kaermerdyn, for 'flattesse', &c., £49 : 10 : 3½.

"V. Procurations of the General Visitation held 1535, Cons. 13.—Deaneries of Rowse and Dungledeye, Kemeys, Emlyn, Subayron, Melenythe, Biellt, Elvell, Brecon, Kidweli, Llandeilo, Llangadoc, Kaermerdyn, Pembroke, the Cathedral of St. David's, and the collegiate churches of Abergwili and Llandewi Brevye, £21 : 13 : 10.

"VI. View of the Account of Morgan Lewis, General Receiver of the Bishop, 27 Hen. VIII.—Due from the bailiffs, stewards, bidells, and farmers of Pebidianke, Lantefey, Lawhaden, Llandeilo, Llangignede, Abergwili, Mydrym, Diffryntivi, Atpar, Llandogy, Llandewe, and Brody, £65 1s.

"VII. Synodals unpaid from various Deaneries, 87s. 11½d.—Due from Hen. Catharne, Matthew Tyle, and Lewis David of Haverford, £21. Total debts, £207 : 14 : 7.

"VIII. Total, with the debts, besides plate, books, and the farm



of five churches, £487 13½d.; of which sum there is paid for the chaplain's gowns, liveries and wages for the servants, cloth for gowns for poor men, and expenses of the funeral and the day of tringintale, £103 : 12 : 2.

"IX. Debts of the Bishop. —To the King for the 10th, £45 : 14 : 2½; fee of the earl of Worcester, his high steward, £13 : 6 : 8; to lord Ferrers, constable of Llandwye Brevie, £6 : 13 : 4; to Jas. Lieche for costs of surveying, and for irons bought for the prisoners in Llandwie Brevye and other lordships, £6 : 13 : 4; expenses of John Lunteley at the late sessions at Llandwye Brevie, 40s.; to Walter Marwent, parson of St. Matthew's, Friday Street, London, 60s. 8d., paid by him to the officers of the Parliament House and Convocation, and to advocates and proctors in the Arches; to Matthew Tile, of Lantefey, for a fat cow, 16s.; and for other things, 26s. 8d. = £76 : 10 : 10½."—*Letters and Papers, Foreign and Domestic, Henry VIII*, vol. x, p. 173. Ed. O.

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THE HONOURABLE SOCIETY OF CYMMRODORION.—The following papers have been read during the lecture session of 1888: Jan. 30, J. C. Parkinson, Esq., J.P., D.L., "The Eisteddfod and its Critics"; Feb. 15, Isambard Owen, Esq., M.D., M.A., "The Work of the Cymmrodorion"; March 7, Professor Tout, M.A., St. David's College, Lampeter, "The Welsh Counties"; March 21, Isaac Foulkes, Esq. (*Llyfrbryf*), Liverpool, "Talhaiarn"; April 11, E. Sidney Hartland, Esq., Swansea, "Welsh Folk-Medicine in the Middle Ages"; April 25, Joseph Bennett, Esq., "The Possibilities of Welsh Music"; May 9, Professor John Rhys, M.A., "Taliesin"; May 23, T. Marchant Williams, Esq., B.A., "A Critical Estimate of Welsh Poetry"; June 6, Stephen W. Williams, Esq., F.R.I.B.A., Rhayader, "Excavations and Discoveries at Strata Florida Abbey".

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WEeping-CROSSES.—There is a letter about weeping-crosses in the Number of the *Arch. Cambrensis* for January 1888, which is wrong throughout. We have in North Wales no such crosses. Croes Wylan has nothing to do with such matters. Wylan was a person, and Whitford Cross, as you will see in my *Old Stone Crosses*, has nothing whatever to do with penance.

ELIAS OWEN, Efenechtyd, Local Sec., Denbighshire.

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PARISH REGISTERS DURING THE COMMONWEALTH EPOCH.—There is one point in connection with parish registers, information as to which would be very desirable. It would be interesting to know, for example, how in those registers that date from before the Commonwealth the years are treated that are comprised within that epoch. Most of the registers which I have examined begin at a date subsequent to the time of the Commonwealth. In the case of

three Registers known to me, those of Wrexham, Llangollen, and Ruabon, which begin before that time, the treatment of the years 1645-1661 is in each case quite distinct, and so far representative as to be, I think, worth describing.

As to the *Wrexham Register*, except for a few scattered entries inserted afterwards, there is an absolute gap after March 27, 1645. It would be important to know at what date the regular entries cease in other registers that show an absolute gap during the Commonwealth period.

In the case of the *Llangollen Register*, the regular entries cease in December 1634, Mr. Humfrey Jones, M.A., being then vicar; and no more entries occur, except a few relating to members of the vicar's own family, until 1654. As in the year 1634 the Great Rebellion had not yet begun, we must set down the discontinuance of the Register at that time to the account of the vicar, and not to the account of the civil troubles. As the result of these troubles, Mr. Humfrey Jones was deprived of his vicarship, and a Puritan minister, Mr. Edward Roberts, put in his place; and from January 1654 onwards, in the case of baptisms, and from April 1657 onwards, in the case of burials, the Register was kept by this Mr. Roberts. Whether entries of marriages were also made by him we cannot say, as the last sheets of the Register in which they would be entered have disappeared. Mr. Roberts' entries go on until March 4, 1662, in the case of baptisms, and until April 1664 in the case of burials. They are very interesting, full of detail, and in excellent and unabbreviated Latin, while at the foot of each page are duly written the names of the minister and of the three churchwardens, whom Mr. Roberts calls sometimes "ædiles" (a capital name), and sometimes "œconomi". At Llangollen, then, entries were made in the Parish Register during the latter part of the Parliamentary epoch by the Puritan minister who had been imposed upon the parish, and these entries are of an unusually full and satisfactory character.

The *Ruabon Parish Register* presents, from our present point of view, a still more interesting object for study. The regular entries cease in April 1644. Then comes, under the heading of baptisms, the following important memorandum describing the appointment, by popular election, of a lay registrar, and notifying the confirmation of that appointment by a justice of the peace:—

"Whereas many of the gentlemen, freeholders, and others of the inhabitants of the parish of Ruabon, have mett together in obedience to a late Act of Parliament bearing date the xxiiij of August, one thousand six hundred fifty and three, for the chusing of A Register for ther Parish, I who am one of the Justices of the Peace of this County and Inhabitants of that Parish, whose name is here underwritten, have approued of ther Election, hauinge nothing to object Agst the saide Register, by name John Powell. Therefore I doe confirme ther Act In that behalfe Till there be Just occasion to alter or Remove. Witness my hand y<sup>e</sup> 6 of October 1653.

"J. Kynaston."



The John Powell named in the memorandum just given was, I do not doubt, John Powell, gentleman, of Rhuddallt, in the parish of Ruabon; while the Justice who wrote and signed it was John Kynaston, Esq., of Plas Kynaston in the same parish. The entries of births or baptisms, in the handwriting of John Powell, are given under the following heading: "Borne & Baptised in the Parish of Ruabon since the nine and twentieth of September" (1653). They go on until the following January, and then suddenly stop. Under the head of burials, John Powell's entries begin at the same date, and go on until May 9, 1654, and then comes the following note:—"Memorandum that John Powel, parish Register in the fanaticke times, entered no more names in this booke than are above written from Septem<sup>r</sup> 1653 unto June 1, 1660" [or January 1662,—date indistinct in my copy,—A. N. P.], "and then the register booke came againe into the custody of Edward Prichard, curate of Ruabon." Under the head of marriages there is no entry in John Powell's handwriting at all, but some one has subsequently made there this note: "Clandestine justices' marriages not entered."

The question now arises, Why did John Powell's entries come so soon to an end? And the answer is, I suppose, to be found in the fact that at the Quarter Sessions for county Denbigh, held at Ruthin on the 4th of October 1653, at which Sessions Mr. Kynaston was not present, the Justices had themselves taken action under the Act of August 24, 1653, grouping together, for the purposes of registration, the parishes of Wrexham, Ruabon, and Erbistock, and appointing a registrar of their own. The parish church of Wrexham was fixed upon as the place of publication, and Captain William Wenlocke (afterwards of Colemere, in the parish of Ellesmere) was appointed Registrar. If John Powell continued Registrar of Ruabon parish it was, therefore, only as deputy of Captain Wenlocke; nor was he under any obligation to continue the entries in the old register book of Ruabon which he had begun, being only under obligation to furnish to his chief notes of the births and burials which had taken place in his own parish, Captain Wenlocke then keeping a common register book for the three parishes.

The Act of August 24, 1653, as Dr. Thomas Armitage of New York has pointed out to me, provides only for the registration of births; but it is not evident whether the dates given under John Powell's heading of "Borne & Baptised" are dates of birth or of baptism.

It may be of interest to say that at the same Sessions at which Captain Wenlocke was appointed, Hugh Jones, gentleman, of St. George, was also appointed Registrar for the commote of Isdulas, and the parish church of St. George fixed for the place of publication. Registrars were at the same time appointed for Isaled and Uwchdulas, and the parish churches of Llannefydd and Llanrwst fixed on respectively as the places of publication for the two commotes.

I think it will be acknowledged that the point raised in this paper

is worthy of attention, and if our excellent fellow-member, Mr. Elias Owen, and others who have ready access to parish registers, would communicate particulars as to the way in which the Commonwealth period is treated in other registers than those above named, they would lay students under a great obligation.

Wrexham.

ALFRED NEOBARD PALMER.

DISCOVERY OF ROMAN COINS AT LLANDUDNO.—In April last Mr. Thomas Kendrick, who keeps the Camera Obscura in the Tygwyn Road, at Llandudno, while engaged on an alteration of the roadway, came upon what he believes to have been an ancient fireplace, near which, embedded in the clay, were seventeen Roman coins with one piece of pottery. The coins were forwarded by Dr. H. Thomas, of Llandudno, to the British Museum to be catalogued by Mr. Barclay V. Head, Assistant Keeper of Coins, who has published a list of them in the *Numismatic Chronicle*, vol. viii, Ser. 3, p. 163. It appears from this list that the coins are of the following Roman emperors:—one of Galienus, A.D. 253-268; two of Victorinus, A.D. 265-267; one of Tetricus, A.D. 267-273; thirteen of Carausius, A.D. 287-293. In Mr. T. Kendrick's grounds, near the Camera Obscura, is a bone-cave, in which a necklace of bears' teeth and human remains have been discovered.

MORRIS C. JONES, F.S.A.

Gungrog Hall, Welshpool.

VALLE CRUCIS ABBEY.—In my letter on "The Records of the Bailiwick of Wrexham, A.D. 1339 and 1340", printed in the last (July) Number of *Archæologia Cambrensis*, I omitted to say that the name of the Abbot at that time presiding over the community of Llanegwestl, or Valle Crucis, is several times given, a gap in the list of the Abbots of that Monastery being thus partially supplied. The name of this Abbot was Addaf or Adam. He is mentioned both in 1339 and 1340. Unless my memory deceives me, the Monastery is always called "Llanegwestl" in the records, never Valle Crucis.

Wrexham.

ALFRED NEOBARD PALMER.

EDITORIAL NOTE.—In order to ensure the punctual issue of the October Number of the *Archæologia Cambrensis*, it has been found necessary to hold over the Report of the Cowbridge Meeting until the January Number of 1889, together with other important matter, including Mr. Stephen W. Williams' Report on Strata Florida, and notices of discoveries at Caerworgan, Valle Crucis Abbey, and Penmon.

It was decided at Cowbridge that the Annual Meeting of the Cambrian Archæological Association should take place next year in Brittany. Further particulars will be announced in the January Number. In the meantime communications on the subject will be gladly received by the Editors.



The Phototype Co., 202, Strand, London

LEADEN TANK.—ST. FAGANS.

CARVED OAK CHEST.—COITY.

# **Cambrian Archaeological Association.**

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## **THE FORTY-THIRD ANNUAL MEETING**

**WAS HELD AT**

## **COWBRIDGE**

**ON**

**MONDAY, AUGUST 13TH, 1888,**

**AND FOUR FOLLOWING DAYS.**

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### **PRESIDENT.**

**THE LORD BISHOP OF LLANDAFF.**

### **VICE-PRESIDENTS.**

The Marquess of Bute, K.T.  
The Earl of Dunraven, K.P.  
Lord Windsor  
The Dean of Llandaff  
Archdeacon Edmondes  
A. J. Williams, Esq., M.P.  
J. T. D. Llewelyn, Esq.

Lord Aberdare, G.C.B.  
Archdeacon Bruce  
Archdeacon Thomas  
J. W. Stradling-Carne, Esq., D.C.L.  
Colonel Picton-Turbervill  
C. R. M. Talbot, Esq., M.P.  
G. M. Traherne, Esq.

### **LOCAL COMMITTEE.**

T. Rees, Esq., Mayor of Cowbridge  
Rev. D. Bowen, Cowbridge  
James A. Corbett, Esq., Cardiff  
Rev. Canon Edmondes, Cowbridge  
Rev. Daniel Evans, Llanmaes  
T. Mansel Franklen, Esq., St. Hilary  
Rev. A. T. Hughes, Llancarfan  
Rev. John Jones, Ewenny  
O. H. Jones, Esq., Fonmon Castle  
Rev. E. Jenkins, Llanmihangel  
Rev. W. Llewellyn, Cowbridge  
F. Mathews, Esq., Cowbridge  
Daniel Owen, Esq., Ash Hall  
C. Collins Prichard, Esq., Pwllwyrach  
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Colonel Tyler, Llantrythid  
Rev. E. W. Vaughan, Llantwit Major  
Rev. Canon Allen, Porthkerry

J. Coates Carter, Esq., Cardiff  
Rev. W. David, St. Fagans  
Rev. F. W. Edmondes, Bridgend  
W. H. Evans, Esq., Llanmaes  
W. T. Gwyn, Esq., Cowbridge  
Rev. H. J. Humphreys, Llangan  
Rev. Joseph Jones, St. Lythans  
Rev. P. Wilson Jones, Marcross  
Rev. C. Ll. Llewellyn, Coychurch  
Rev. Lewis Morgan, St. Hilary  
G. W. Nicholl, Esq., The Ham  
J. W. Phillips, Esq., Cowbridge  
G. E. Robinson, Esq., Cardiff  
Mr. T. Thomas, Bear Hotel, Cowbridge  
C. T. Vachell, Esq., M.D., Cardiff  
Rev. M. Price Williams, Cowbridge  
School  
Rev. Rees Williams, St. Donata

### **Local Secretary.**

**Iltyd B. Nicholl, Esq., F.S.A., The Ham, Cowbridge.**

## REPORT OF MEETING.

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### EVENING MEETING, MONDAY, AUGUST 13TH.

THE inaugural meeting, which was preceded, as usual, by a committee meeting for the transaction of private business, was held in the Town Hall, at 8.30 p.m. The members of the Association mustered in force, and there was a large attendance of the inhabitants of Cowbridge, who evinced a lively interest in the addresses and papers dealing with the history of their native town.

The retiring President, Charles Salisbury Mainwaring, Esq., being unavoidably prevented from attending personally to resign his office, the chair was taken by his successor, the Lord Bishop of St. David's. His Worship the Mayor of Cowbridge, Thomas Rees, Esq., then welcomed the members of the Association and their friends on behalf of the Corporation. The Lord Bishop of St. David's, after suitably acknowledging the Mayor's courtesy in a few well-chosen words, proceeded to deliver the Presidential Address:—

The Right Rev. the President first offered, in the name of the diocese of Llandaff, the Association a very hearty welcome, and expressed the earnest hope that the visit to a neighbourhood so full of objects of interest to the lover of archæology might amply repay the Association for having selected it as the field for their investigations during the present summer. With the varied archæological riches with which it was stored many of the members were probably far better acquainted than he. Not only were those stores of interest from an archæological point of view, they were also precious as historical landmarks and guides, without which the social, political, and ecclesiastical history of that part of the Principality in which they were would be nothing more than a fragmentary record stripped of well-nigh all which now rendered it interesting and trustworthy. Amongst the various remains of antiquity which were to be found within easy distance of their present place of meeting were some consisting of nothing more than a circle of rude colossal stones, untouched by the hammer or chisel of the workman. At other spots would be found

remains, more or less perfect, of the grand old abbey or the modest parish church, in which would be seen the varying styles of Christian architecture, which followed each other in quick succession, each with its own peculiar gracefulness and beauty. Referring to the most ancient or British period, perhaps, the right rev. gentleman remarked, the most interesting monument within the range of their researches was the vast cromlech at St. Nicholas. It was, he believed, one of the largest, if not the largest, of these remains to be found, not only in that particular neighbourhood, but in the whole kingdom. Other remains of the same period and of structures devoted to the same purpose, but of smaller dimensions, existed in the immediate neighbourhood, especially one at Maesyfaen, on the opposite side of Duffryn House, and equidistant from it, which would well repay a visit. But the remains of the British period were not confined to those of structures devoted to sepulchral and religious purposes. Encampments of greater or less extent, scattered at intervals over large portions of the Land of Morgan, served to remind them that their forefathers were not so wholly engrossed in peaceful pursuits as to neglect to guard themselves against the attacks of their enemies. Amongst the most extensive as well as the most ancient of these was that in the parish of Llangynwd, about five miles from Bridgend. From the British period they passed into that of the Roman occupation, which commenced about the middle of the first century of the Christian era, by the victory, after a long and brave resistance, of the Roman general over Caractacus, son of Bran the Blessed. Doubtless, at the moment the conquest of the Silures and the captivity of their brave leader were regarded as a terrible national disaster; but if tradition spoke truly, that Bran the Blessed and his brave son returned after their captivity converted to the Christian faith, that event, by God's good providence, had been productive of the richest blessing. Apart, however, from the interest which attached to the introduction of Christianity, regarded in its religious aspect, in some at least of its results it had peculiar interest for the archæologist, since there were few objects he investigated with greater pleasure than the remains of those ancient Christian temples raised by pious forefathers to the honour and for the worship of God. Of such of these ancient structures as existed in the immediate neighbourhood he would add a word or two presently, and would turn to notice briefly some of the remains which were more immediately connected with the advent of the Romans, and which were rendered necessary by the circumstances in which they were at that time placed. Of the *caerau* or encampments, remains of these were to be found in great abundance, and of those in the immediate neighbourhood that at Caerau, on a rising ground about two miles from Cardiff, was the most important and of the largest dimensions, occupying a space of about twelve acres. Amongst other relics of Roman occupation still to be seen in that neighbourhood were portions of the roads used by

the conquerors for the purpose of facilitating communication between their different camps. To these must be added a number of interesting tumuli, of which those near the village of Bonvilstone were specially worthy of note, and numerous Roman villas, scattered all over South Wales, without military outworks, supplying no unsatisfactory evidence of the submission of the natives to the mild and gentle rule of their new masters. The period which followed the departure of the Romans had left few objects of interest to the archæologist, since the work of the northern invaders was that of rapine and destruction, of a widely different character from that which followed, and which commenced with the invasion of Glamorgan by the Normans, under Fitzhamon, towards the close of the eleventh and down to the latter half of the fourteenth century. The rule of these new invaders, unlike that of the Romans, was severe, and provoked, on the part of the natives, a most obstinate and prolonged resistance. The results of this were still to be seen in the remains of the Norman and English castles with which South Wales abounded. The erection of these castles was not confined to the great Norman lords, for every country squire, if such a term were appropriate to those days, found it necessary to make his house a fortress. Concerning the two classes of castles, he (the speaker) would quote the words of a learned and accomplished author (Mr. Clark), whom he would have liked to have seen filling the presidential chair, who wrote "that the position of the English in Wales during the two centuries following the Conquest, in fact, until the reduction of the Principality by Edward I, was such as to make a castle a necessity. . . . Every landowner's house was literally his castle. In parts of Glamorganshire they stood so close that it is difficult to understand whence their owners derived their revenues. For example, within a radius of six miles from Barry, half the circle being occupied by the sea, were twelve castles, and in the county, and mainly in its southern part, were from thirty to forty, of which but one, Aberavon, belonged to a Welsh lord. Most of the castles were the residences of private persons, and were built for the defence of the estate and its tenants; others, the property of the chief lord, were constructed for the defence of the county, and were so placed as to command the passes by which the Welsh were accustomed to descend upon the plain. The sites of most of the Glamorgan castles are known, and of many of them the ruins remain." Last, but not least worthy of notice, were the parish churches, many of which were interesting, not only on account of their peculiar construction, the various styles of architecture exhibited, and the tombs, crosses, and other remains they contained or by which they were surrounded, but also from the fact that they had been erected in spots sacred from their association with most important events of a far earlier date than the existing structures, and not improbably hallowed as the spots on which the Gospel message was first proclaimed in the land by the earliest Christian missionaries. Amongst other spots for which that honour was



claimed were the churches of Llantwit Major, Llancarvan, and Llanilid, the two first named being memorable likewise for famous schools of theology, which were founded as early as the latter half of the fifth century. The church of St. Illtyd, or, as it was commonly called, of Llantwit Major, was of very peculiar construction, and various opinions had been expressed as to the purposes for which its three different portions were originally designed. He believed Professor Freeman, one of the greatest authorities upon these subjects, had expressed the opinion that the westernmost portion of the sacred fabric was the lady-chapel, and the easternmost a monastic church. But in a letter which appeared in the *Western Mail* a short time ago, the writer indignantly protested against this theory, and he (the speaker) would not have been ill pleased if the two antagonists had met before the Association and fought out their opinions. In conclusion, allusion was made to the discoveries at Cardiff Castle—one of monastic buildings, and a part of the outer wall which had surrounded the castle—which would both be found to be of great interest. The right rev. President then resumed his seat, amidst loud applause.

Archdeacon Thomas, in proposing a cordial vote of thanks to the President for his address, adverted to the reasons that had induced the Association to visit Cowbridge. Having already held meetings at most of the chief places in North and South Wales, it was deemed advisable in future to choose some of the smaller towns as the centres of operations, few of which offered so many attractions as Cowbridge, the surrounding district being more than usually interesting, on account of its connection with the first introduction of Christianity into Wales. The association of this part of Glamorganshire with early British Christianity was forcibly brought home to the minds of those present when they remembered that their President was the successor, and no unworthy one either, of Dubricius, the founder of the see of Llandaff.

Mr. R. W. Banks, the Treasurer of the Association, having seconded the vote of thanks, the President briefly replied, and then called upon Mr. Edward Laws, Secretary for South Wales, to read a paper by the Rev. J. P. Conway, the Superior of the Dominican Priory at Woodchester, upon the recent excavations made, by the orders of Lord Bute, on the site of the Black Friars Monastery, at Cardiff. This paper will be printed in the Journal.

The proceedings were brought to a close by the announcement of the programme of the next day's excursion.

#### EXCURSION, TUESDAY, AUGUST 14TH.

The members of the Association made the Bear Hotel their headquarters, where excellent accommodation was provided by our host, Mr. Thomas. All the excursions during the week were made by road, as facilities for travelling by rail are entirely wanting in

this district at present. It will not be out of place here to mention that the success of the meeting at Cowbridge was very largely due to the efficient manner in which Mr. Iltyd B. Nicholl discharged the somewhat arduous duties falling to the lot of the Local Secretaries on these occasions. The members have, therefore, to thank him for the punctuality with which the programme was carried out; and the horses should be grateful that the forethought displayed in adjusting the length of the journeys prevented their being overworked, as is unfortunately sometimes the case when the management is bad. The weather throughout the whole week was exceptionally fine, so that umbrellas were only used, as the derivation of the word indicates that they should be, as a protection from the excessive heat of the sun's rays.

The excursion started from the Bear Hotel at 9.30 A.M., members taking their seats in the horse-brakes with commendable punctuality. The first halting-place was the small village of St. Hilary, situated two miles south-west of Cowbridge, on high ground commanding an extensive view of the surrounding country. On a fine day the Bristol Channel, with the opposite coast of Somersetshire beyond, are plainly visible to the southward, and on the north the horizon is bounded by the bleak highlands of Glamorganshire. Cowbridge lies in a hollow below. Donovan, in his *South Wales*,<sup>1</sup> speaks enthusiastically of the prospect, which he says is "very far superior to any we had before surveyed in this part of the country". The summit of Stalling<sup>2</sup> Down hill, above St. Hilary, is crowned by a clump of trees that serves as a landmark for miles round. The old road from Cowbridge up to the top of Stalling Down is very steep, in consequence of which a new road has been formed, making a detour round the north side of the hill so as to obtain a better gradient. The old road is in a straight line with that on the other side of Cowbridge going to Bridgend, which is possibly Roman.

*St. Hilary Church.*—On arriving at the church the party were met by the Rev. Lewis Morgan, the Vicar, who delivered the following address:—

"The remarks which I propose to make are intended to facilitate rather than impede your progress, as you have so many subjects of interest in prospect to-day. This church was dedicated to Sanctus Hilarius, Bishop of Poitiers, whose name was also once associated in North Wales with Holyhead (or Caergybi), the fort of Cybi, who was surnamed Corineus, a son of Solomon, Duke of Cornwall, and pupil of Hilarius, about the year 380. In honour of his preceptor he called one of the headlands of this insulated spot St. Hilary, now St. Elian's Point. There is also a church dedicated, probably through this same family, to this saint in Cornwall.

"The ruthless hand of time had been arrested at different

<sup>1</sup> Vol. i, p. 307.

<sup>2</sup> A corruption of stallion.

periods, doubtless by well-intentioned, but most destructive repairs; consequently, this church was becoming sadly divested of its traditional associations, every vestige of which, however simple or homely it may be, has the strongest claims upon our reverence and care. These feelings, on being inducted to the living in the year 1855, urged me to appeal for funds to restore what was remaining to something like their primitive character. I soon received a most generous response from the Rev. J. M. Traherne of Coedriglan, whose interest in such matters was well known, and who then devoted his latest thoughts to the restoration of this venerable church, when his lamented death deferred the undertaking of his pious wishes; but subsequently his noble-hearted widow, to whom this parish owes a deep debt of gratitude, carried out the good intention of her lamented husband, and defrayed the whole cost. The restoration, which was completed in the year 1862, was carried out from the plans and under the superintendence of Sir Gilbert Scott, who, in this instance, as in all the restorations in which he was engaged, evinced a reverential regard for the preservation of all the ancient features of the building. This church, like most of the ancient sacred structures in our old country, was built at various periods of history, many proofs of which may now be seen. The chancel-arch and the font are of the Norman period, and for that reason have been carefully preserved, although it would not be difficult to replace them with handsomer ones of modern design. The rest of the chancel seems to be of the Early English period. The tower, nave, and aisle are of the Perpendicular style. The old monumental effigy, which was formerly within the chancel rails, is to the memory of an ancestor of the Basset family.

“All the old walls were retained, but securely underpinned and drained. The arcade between the aisle and the nave, which was formerly very much out of the perpendicular, was forced up into its place by means of the thumb-screw, and thus the necessity of its being taken down prevented. The east window of the aisle was removed, and carefully replaced. A new window has been placed in the west end of the aisle. This window replaces an old one which had been blocked up; when the plastering was removed, evident traces and some remains of the window were found, of the size and form of the window which now occupies the place, and probably of a similar design. The roof is of a very handsome substantial design, supported by a king-post in the centre; the timber employed in this and in all the woodwork is pitch pine, and varnished without any paint or stain. The whole of the walls have been pointed outside, including the tower, and all the dressed stonework inside has had the whitewash removed from it by the application of muriatic acid, and pointed. The internal fittings are exceedingly elaborate and beautiful, and the carving was done by workmen who came from London for the purpose, and who had been employed for years in Westminster Abbey. During the restoration the remains of an old rood-loft were brought into sight, consisting of a doorway

and some steps of the stairs. These remains were reverentially preserved, although they form a rather unsightly object near the pulpit.

"The entrance porch is entirely new, and designed by Sir Gilbert Scott; upon the whole, I feel we can quote a part of Mr. Pitt's appropriate lines on restorations:—

" ' But, O ! work tenderly :  
Beware lest one worn feature ye efface,  
Seek not to add one touch of modern grace ;  
Handle with reverence each crumbling stone,  
Respect the very lichens o'er it grown,  
And bid each monument to stand  
Supported e'en as with a filial hand.' "

The ground-plan of the church consists of a nave, with south aisle and porch, chancel and western tower. The original building, of the Norman period probably, had a nave and chancel only; the tower and south aisle appear to have been added when the Decorated style was prevalent; and the porch was erected by Sir Gilbert Scott in 1862. The chancel-arch is Transitional Norman, pointed, with square-stepped arch-mouldings and jambs, and simple abacus. It is 7 ft. 3 in. wide. The arcading between the nave and the south aisle has four arches. There is a flat-headed priest's door and window on the south side of the chancel. In the south wall of the aisle a flat-headed three-light window filled in with Decorated tracery is worthy of notice. It is of the same type as a window in the Old Western Church at Llantwit Major; but the peculiar feature at St. Hilary is a horizontal band of quatrefoil ornaments running along the top. Over the south door is a Decorated bracket with the Basset arms. The tower is of two stories, of the usual local character, with lights in the upper part covered by a square label. The font, which is placed opposite the south door, near the north wall of the nave, is of Sutton stone, of plain round shape, having bulging sides, with a bold roll-moulding round the top. It is 2 ft. 3½ in. outside diameter, and 3 ft. 3 in. high, supported on a square step. Most of the fonts in this district are of Norman date, and made of a hard magnesian limestone dug from a quarry at Sutton, close to the mouth of the Ogmores river, on the coast of Glamorganshire, below Bridgend. It was thought of using Sutton stone in the construction of the Houses of Parliament at Westminster, but the supply was too limited. The stone is an excellent one, but hard, and sometimes liable to split. It was largely employed by the mediæval builders in Glamorganshire, at Caerphilly Castle, and many other places. There is a rude square stoup in the south wall of the nave near the south door, and a bracket in the north wall of the chancel. The steps up to the rood-loft, lighted by a square-headed window, are to be seen in the north wall of the nave at St. Hilary. The method of roofing over the rood-loft and other narrow staircases, other examples of

which occur at Llancarvan Church and Fonmon Castle, is rather curious. The roof is built of alternate courses, (1) of single stones placed like a lintel horizontally across the space to be spanned, and (2) of a pair of stones placed horizontally, but making an angle of 45 degrees with the sides of the passage, and meeting each other at a right angle.

There are two interesting sepulchral monuments in St. Hilary Church. The first is an altar-tomb, upon which is the recumbent effigy of Thomas Basset. He is in plate-armour, with the Basset arms, three hunting-horns, upon the body. His feet rest upon a lion. Round the end and one side runs an incised inscription in black letter: + Hic jacet Thomas | Basset qui obiit xiiii<sup>mo</sup> die me'sis dec'bris a° d'ni m° iiii° xxiii° cu' a'ie pro(pici)etur deus amen. This monument was formerly within the chancel-rails, but is now placed under the most easterly arch of the arcading of the south aisle.

The second tomb is under an arched recess in the north wall of the nave, opposite the south door, and close to the font. The recumbent effigy is that of a layman, holding a glove in his right hand, and with his left resting on his breast.

The old socket-stone of the churchyard cross at St. Hilary is still in existence, resting on four steps, and a new cross has been erected on the old base. The socket-stone is octagonal at the top and square at the bottom, with stop-chamfers where one dies into the other.

The Rev. Lewis Morgan has kindly furnished the following information about the communion-plate and the inscriptions on the bells.

The chalice is of the usual Elizabethan pattern, with the date 1577 on the cover. The paten is dated 1818.

The inscriptions on the bells are, on the treble, "We were all cast at Gloster by A. Rudhal, 1734"; on the tenor, "Tho. Bassett and Lewis Thomas, churchwardens, 1734"; on the alto, "Prosperity to this parish A. (the representation of a bell) R., 1734"; on the bass, "Peace and good neighbourhood A. (a bell) R., 1734."

The earliest register is on paper, date 1690.

*Old Beaupré House.*—A walk of about a mile down the steep hill forming the east side of the valley of the Cowbridge river brought the pedestrians to Old Beaupré, the carriages being left to follow, in consequence of the badness of the road. On the right hand, after leaving St. Hilary, is a well-wooded hillside, called Coed y tor, which is honeycombed with old lead-workings in the limestone rock. The ruins of Old Beaupré House adjoin a modern farmhouse. The situation may have been originally chosen for defensive purposes, for, like St. Quentin's Castle, it is placed on an eminence round the foot of which runs the Cowbridge river, making a semicircular bend at this point. The principal objects of interest here are a remarkably fine entrance-gateway and a porch, both of carved stone in the style of the Renaissance, ornamented

with coats of arms and inscriptions. The design of the entrance-gateway, through which access is obtained to the courtyard within, is not unlike that of the chimney-pieces and over-mantels of the same period. The doorway has a Tudor arch, showing that in spite of the introduction of classical architecture the Gothic traditions were not yet quite extinct; but all the other details show Italian influence. Above the centre of the doorway is a shield with the Basset arms and the family motto, misspelt, "Gwell angay na chwilydd", instead of "Gwell angau na chywilydd", meaning "Rather death than shame". This motto has been adopted by the 41st Regiment. Just below the horizontal cornice at the top is carved in the middle the date 1586, on the right the initials R. B., and on the left the initials R. B., C. B. The balusters beneath the top cornice are suggestive of Elizabethan woodwork, and appear rather inappropriate when executed in stone, as the treatment of any work of art should always be adapted to the requirements of the material used. Passing through the outer gateway the porch of the house is seen immediately opposite. The ground-plan of the porch is a square projecting from the front wall of the house. It is a far more imposing piece of work than the outer gateway, and reaches to the full height of the house. The architectural features consist of horizontal cornices supported by pairs of classical columns. Mr. W. H. Banks's photograph, here reproduced, gives a good idea of the general effect of the whole. The Basset arms occur again over the porch, but with the motto spelt differently, thus: "Gwell anghay na chwilydd." Above there are three tablets, with the following inscriptions in Roman capitals:

SAY COWDST THOU E  
VER FYND OR EVER HEA  
RE OR SEE WORLLDLY WRET  
CHE OR COWARD PROVE

A FAITHFULL FRYNDE  
TO BEE R[Y]CHARDE  
BASSETT HAVING TO WYF  
KATHERINE DAUGHTER TO

SIR THOMAS JOHN KNIGHT  
BWYLT THIS PORCHE WITH  
THE TONNES IN AN'O 1600  
HIS YERES 65 HIS WIFE 55

Whilst the archæologists pure and simple were discussing the possible meaning of the word "Tonnes", and wondering what a

The Phototype Co., 301, Strand, London.

PORCH.—OLD BEAUPRÈ.

(3)  
(20)





modern reviewer would say if he caught an author spelling the same word in two or three different ways in the same paragraph, as was evidently a not uncommon practice in the year of grace 1600, the Rev. Lewis Morgan beguiled the time of the rest by relating a local tradition concerning the builder. It appears that two stonemasons who were in partnership fell desperately in love with the same fair maid. So deadly a feud was the result that the partners ceased to be on speaking terms, and this, coming to the ears of the damsel, she refused to have anything to do with either. One then left his home and went abroad, where, during twenty years' absence, he acquired a complete knowledge of Italian architecture. On his return he was engaged by the then head of the house of Basset to build the porch at Old Beaupré. Such traditions, whether true or not, have an interest for the student of the origin and growth of myths. A peasant picks up a flint arrow-head, and the secret of its manufacture being lost, he attributes it to the fairies. So with any more than usually fine piece of architecture, when its history has been forgotten, the common people begin by wondering how it ever came into existence, and from this it is but a short step to inventing such stories as those associated with the 'prentices' pillar at Roslyn Chapel in Scotland or the towers of Cologne Cathedral.

Two years ago the porch at Old Beaupré was in a very precarious condition, and would most certainly have fallen but for the well-timed efforts of the present representative of the Basset family for its preservation. It was repaired at considerable expense, but the work has been so thoroughly well done that there is every chance of this beautiful specimen of Renaissance architecture lasting for many centuries to come. The Cambrian Archæological Association should be especially grateful to Mr. Basset for the care he has taken to avert the decay of the ancient remains on his estate.

Amongst the farm-buildings at the back is one which has a cusped lancet window in the end of the gable of the Decorated period. Old Beaupré is said to have belonged originally to Sitsyllt, ancestor of the Cecils, and to have descended through Adam Turberville of Crickhowel to the Bassets. The estate was mortgaged to pay a debt to the Stradlings; sold to Edmunds; by him bequeathed to Llewellyn Treherne of St. Hilary; sold to Daniel Jones; and by him left by will to Capt. Basset, father of the present owner. Sir Philip Basset of St. Hilary, who first settled at Beaupré, was chancellor to Robert Fitzroy, Lord of Gloucester, and afterwards Lord Chief Justice of England. He is said to have drawn up the Magna Charta.<sup>1</sup>

Just as the party were leaving the ruins, a gentleman was observed carrying away one of the seventeenth century iron door-hinges, which he naïvely remarked would be more appreciated in the Cardiff Museum than lying about at Old Beaupré. He was,

<sup>1</sup> *Glamorganshire Notes at Llanover*, iv, 12, 152.

however, persuaded to relinquish his booty on its being explained to him that, although this method of adding to a collection had the advantage of simplicity and the sanction of precedent, it was not a proceeding which the Cambrian Archæological Association could approve of as a body, whatever individual members might feel disposed to do when left to the guidance of their conscience.

*St. Athan's Church.*—The next place visited was St. Athan's, which lies about three miles south of Old Beaupré towards the coast. The church here is a fine cruciform structure, with a central tower and south porch. The nave has been restored in the worst possible taste, and new windows inserted, entirely devoid of architectural character; but the old oak roof has fortunately been spared. The chancel still retains three of the original lancet-windows in the south wall, and there was evidently a fourth next the east end. The priest's door, with a pointed head, also remains below these windows. The oak roof of the chancel is of the cradle-pattern, 16 ft. in span. The windows in the transepts have Decorated tracery. The arches under the tower are Pointed, without moulding of any kind. The two opening into the north and south transepts are old, but the other two opening into the nave and chancel have been restored.

There is a hagioscope from the south transept to the chancel, and there appears to have been another from the nave to the south transept. In the south wall of the chancel is a credence-ledge under a wide niche. The font is round, shaped like a vase, contracted just below the rim and swelling out below. It is of Sutton stone, 2 ft. 5 in. diameter, and 3 ft. 1 in. high.

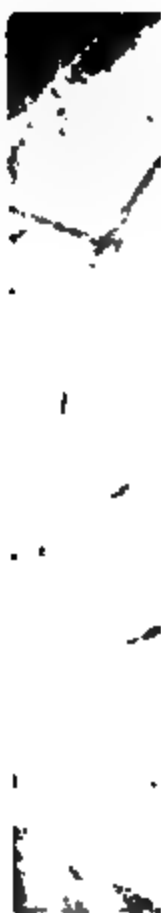
The tombs of the Berkerolles, of East Orchard Castle, attracted more attention than anything else at St. Athan's. The finest of the two monuments is placed against the south wall of the south transept, under a beautiful double canopy, supported in the middle by a bracket having a human head carved upon it. It is an altar-tomb with figures under cusped and floriated canopies all the way round the sides, and on the top are recumbent figures of a knight in plate-armour with dagger-belt, and his lady, both having their hands, in an attitude of prayer, resting on their breasts. The knight bears a shield over the left shoulder with the Berkerolles arms—a chevron and three crescents—as on one of the bosses of the oak roof of the Old Western Church at Llantwit Major.<sup>1</sup> The heads rest on pillows and the feet on lions. The whole of the work is of the Decorated period. The other altar-tomb is at right angles to the one just described, being placed against the east wall of the south transept.

East Orchard Castle is situated about a mile east of St. Athan's, on the top of the precipitous bank of the Cowbridge river; but time did not permit of its being inspected.

St. Athan's is called *Caer Athan* in the *Liber Landavensis*, where it is frequently mentioned. The communion-plate is modern.

<sup>1</sup> *Arch. Camb.*, Ser. III, vol. iv, p. 284.





ALTAR TOMB.—ST. BRIDES MAJOK.

CARVED DOOR.—GILSTON.

*Gilston Church.*—Driving a mile southwards from St. Athan's, the sea-coast was reached near West Aberthaw, where the Cowbridge river debouches into the Bristol Channel. The name of the little village of Aberthaw is well known throughout the whole of Great Britain, on account of the excellent lias limestone it supplies for the manufacture of hydraulic lime, used to make a cement which will set under water. Here the lovely view of blue sea, with the white sails of the shipping seen shimmering through the haze of a hot summer's day, would, under other circumstances, have received at least a passing glance; but luncheon was at hand, and the hungry archæologists were not sorry to adjourn to the Ocean House, where an ample repast awaited them. After luncheon a short stroll brought the party to Gilston Church, a small but picturesque building, consisting of a nave, chancel, and south porch, having a small bell-turret perched on the top of the west gable. The south door is a handsome example of carved woodwork, six coats of arms forming the decoration, the spaces being cleverly filled in with conventional leaves. Mr. Banks was kind enough to bring his camera into requisition, so that we are enabled to illustrate this interesting door. The oldest window in the church is a small cusped lancet, in the south wall of the nave. The other features noticed were the rood-loft stair, in the north wall of the nave; a cusped niche for an image over the south door; the font, a plain cylindrical one, without mouldings or ornament, on a round stem; and the churchyard cross, with the socket-stone and part of the shaft remaining, supported on four steps.

On a marble tablet, surmounted by a crest and coat of arms in Gilston Church:—

“Here lyeth the body of Major William Giles, of this parish, the son of Matthew Giles, gent., who departed this life the 5th of June, in y<sup>e</sup> year of our Lord 1673, who left behind him his daughter Winifred sole heiress of this manor, who was married to James Allen, gent. She died Feby. y<sup>e</sup> 2nd, 1700. He departed this life y<sup>e</sup> 6th March, 1711, and left two daughters by the said Winifred—Mary, who married Richard Carne of Eweny, Esq., the sole surviving heiress of this manor, at whose expense this monument was erected; Martha, married Charles Penry, of the town of Brecknock, Esq., who dy'd June the 12th, 1724, and lies interred at Brecknock.”

*Fonmon Castle.*—The event of the day most highly appreciated was undoubtedly the visit to Fonmon Castle, the property of Oliver H. Jones, Esq., son of the late lamented R. Oliver Jones, Esq., one of our Vice-Presidents, and himself a member of the Association, in the welfare of which his father always took so lively an interest. Fonmon Castle is situated two miles east of St. Athan's, on the east of the valley of the river Kenson, a tributary of the Cowbridge river. It is on the west bank of a steep ravine, branching out of the Kenson valley, that runs up from just below St. Athan's, towards Penmark, where there is another mediæval stronghold. The

entrance of the Cowbridge river is commanded by East Orchard Castle, near the point where the two valleys meet. Fonmon Castle is described and illustrated by Mr. G. T. Clark in the *Archæologia Cambrensis* (Ser. III, vol. vii, p. 8), and in his *Mediæval Military Architecture* (vol. ii, p. 49). The keep is a good specimen of an Early English rectangular one, and was built towards the end of the twelfth century by Sir John de St. John. Additions of a slightly later date completed the original Castle, to which a considerable addition was made about the time of the Commonwealth. When the St. Johns married the heiress of the Beauchamps, they ceased to live at Fonmon as their principal place, and in 1664 it was sold to Colonel Philip Jones, from whom it descended to the present owner.

When the party arrived at the gates of the Castle, Mr. Oliver H. Jones stood ready to receive his guests and conduct them over his venerable castellated mansion. Under his able guidance the visitors inspected, first the outside, to get a general idea of the situation, and then the various apartments within. Mr. Jones took great pains to show everything that was worth seeing to his guests, not the least interesting amongst which were the portraits of Cromwell, of Ireton, and of Mr. Robert Jones, painted by Sir Joshua Reynolds. After climbing the broad oak staircases of the newer portion of the house and the narrow stone ones of the older part, the leads of the roof were reached, whence a fine view is obtained of the surrounding country. A large number of documents of considerable historical value are preserved at Fonmon, a selection from which were displayed in the library on this occasion, in order to give the members an opportunity of inspecting them. Some of these documents have been already printed, but many others still remain to be published, and it is to be hoped that some of them may be reproduced in facsimile in the *Archæologia Cambrensis* at some future time. Mr. Jones having been requested to explain the chief points of interest connected with the collection of MSS., and to say a few words about the history of the Castle, then delivered an address, which was listened to with the utmost attention, and at its close Mr. Jones was cordially thanked by all those present for his kindness. The following list of some of the most interesting documents at Fonmon has been kindly supplied by Mr. Oliver Jones:—

1. Appointment of Colonel Philip Jones, described in the deed as "the Rt. Honble. Philip Lord Jones, Comptroller of his Highness Household, and one of his Highness most honourable Privy Council", to be one of the Governors of the Charter House, in the room of "Richard, Lord Protector of the Commonwealth of England, Scotland, and Ireland", who had resigned. It is dated 1658, and is sealed with the common seal of the governors of the Charter House, and also signed and sealed by "Nath. ffienes", "John Asher" (?), "B. Whitelocke", "Q. Lisle", "Prynne", "Wm. Lenthall", "ffsh. Skippon", "Edw. Cessett" (?).

Colonel Jones was raised by Oliver Cromwell to his Upper

House, hence his description as *Lord*. I cannot make out for certain the names I have put a query to. This deed is very handsomely adorned round the margin with birds and flowers in pen-and-ink drawing, and the initial letters are very elaborate.

2. Pardon, dated 1662, granted by Charles II to Serjeant Evan Seys, of Boverton, Glamorganshire, for having acted as Attorney-General under the Commonwealth in South Wales. The deed is in Latin. In the initial letter is a good portrait of Charles II, "head and shoulders", with full black wig and ermine robes, with the collar of the Garter. Serjeant Seys was one of an old Glamorganshire family, long seated at Boverton, near Llantwit Major. The main line ended in an heiress who married into the Fonmon family. The seal of this deed is destroyed.

3. Feoffment, by Robert Nerber, of the manor of Lancovian, in the fee of Llanblethian, to Thomas Lyddyn and William ap Llewelyn, 31 Henry VI. The Nerbers were a powerful family who came early into Glamorganshire, and were seated at Castleton, near St. Tathan. Seal destroyed. No signature. Latin.

4. Indenture between William Cecil Lord Burghley and Edward Stradling, gent., concerning livery of manor of West Llantwit, Glamorgan. Signed, W. Burghley and Edw. Stradling; the last signature nearly illegible. Seals almost destroyed. 26 Elizabeth. This is, of course, the celebrated Lord Burghley.

5. Assignment, 21 Charles I, of a lease, dated 36 Henry VIII. The lease for a thousand years is granted by Sir Richard Williams *alias* Cromwell to Morgan John Walter of Llanŷtyd of premises called Keven y Sayson, in Cadoxton. This is interesting as showing that the Cromwell family also called themselves Williams in Henry VIII's time, thus showing the Welsh descent of Oliver Cromwell.

6. Grant of land, near Ewenny bridge, by "Paganns de Turbervill", lord of Coity, about 1316. This deed is sealed with a seal in black wax, with a shield in the middle, and a legend round it. I cannot decipher the bearings or the legend. This man was one of the Turbervills, who were among the earliest Norman settlers in Glamorgan, and built Coity Castle, near Bridgend. The deed is in Latin, and interesting from its age.

7. Latin. Writ, dated 7th day of January, 20 Elizabeth, to summon a jury for trial of a cause at the Great Sessions for Glamorgan, and sewn on to this, on another strip of parchment, the names of the jurors returned, twenty-four in number, drawn from various parishes. I cannot make out where the Great Sessions were held; but the writing is very faint, and in places illegible.

8. 4 May 1651. Indenture lease of a tenement in Swansea. "Rt. Honble. Oliver Cromwell, Lord Lieutenant of Ireland", to Phillip Jones, Esq. Signed "O. Cromwell." No seal. English.

9. 22 Oct., 15 Elizabeth. Appointment, by William Bassett of Beaupré, of Roger Seys to be his steward of manors of St. Hillary, Tregove, Llantrythid, and Penon. Shows various manors held by

the Bassetts at that time, and also mentions another of the Seys family. English.

10. 17 August, 20 Edward IV, 1480. Feoffment, by John Herbert, otherwise Raglan, Esq., to Griffith ap Avon, and others, of his lands in the dominion of Llantwit. Latin. One branch of the Herberts called themselves Raglan, and were settled for a considerable period at Carnllwyd, near Llancarvan.

11. A statute staple, 29 June, 19 Charles I, sealed with three seals, red wax. Signed, Rich. Steephens. Other signatures illegible; endorsed, "a stat. staple by Richard Steevens to Robt. Bridges, 29 Junii (19 Car.), for 500" (?). Not sure as to the money. Steephens' seal much bigger than the others; something like a rose on it.

12. Henry VIII. Feoffment of manor of Eglwys Brewis, Glamorgan. Feoffor, William Bassett of Treguff. Seal dark red wax; very fine impression. Shield, a chevron between three hunting-horns, two above and one below. Legend round, "Sigillum Guilliemi bassit". One of the many branches of the Bassetts.

13. James I. Indenture between James I and James Shaw. Sealed with the great seal of England in red wax, and signed R. Salisbury. This was Richard Cecil, son of the great Lord Burghley, who was created Earl of Salisbury.

14. 11 Dec. 1657. Warrant under the Privy Seal of Oliver Lord Protector to pay the fee of Serjeant Seys, Attorney-General, of Glamorgan. Signed, Gervase Lawson, Dept. of Miles Fleetwood. Enrolled in the Exchequer. The seal is of red wax; the supporters a lion and griffin; the crest the royal lion on a crown; the shield quarterly, 1st and 4th, St. George's cross; 2nd, St. Andrew's cross; 3rd, Irish harp; with something on an escutcheon of pretence. Legend mutilated; word "Protector" visible.

The journey was then resumed, but Penmark had to be omitted from the programme for want of time.

*Llancarvan Church.*—It was tantalising to have to hurry through the visit to a place so celebrated in the literary history and hagiology of Wales as Llancarvan; but at the end of a long day a bare half-hour was all that could be spared, so we had to make the best of it, and scribble notes and sketch at lightning speed. Llancarvan is situated about a mile and a half north of Fonmon Castle. Most of us are already familiar with the events in the life of St. Cadoc, to whom the church is dedicated. If, however, there be any whom the fame of Cattwg the Wise has not yet reached, they must be referred to the "Vita S. Cadoci, in the *Lives of the Cambro-British Saints*, published by the Welsh MSS. Society. It is sufficient here to state that he lived in the sixth century, and that no less than sixteen churches in Wales preserve his name in their dedications. The site of the original monastery appears to have been, not at Llancarvan, but at Llanveithen or Bangor Cattwg, three-quarters of a mile higher up the valley. It is much to be regretted that time did not admit of this place being visited, and Ffynnon Dyfry (St. Dubricius' Well), not far beyond, as the whole locality teems



with associations of early Welsh saints. Caradoc, the author of the *Brut y Tywysogion*, or *Chronicle of the Princes*, the basis of the most authentic history of Wales, lived at Lllancarvan in the twelfth century. The church and parish of Lllancarvan have been very fully described in the *Archæologia Cambrensis* (vol. ii, Ser. 3, p. 261).

The plan consists of a nave, chancel, western tower, a south aisle the whole length of the church, and a south porch. The architectural features are more interesting than those in most of the other churches in the neighbourhood. The chancel-arch (Transitional Norman) is probably the earliest part, and perhaps the work of Walter de Mapes, in the reign of Henry II. The abacus is ornamented with incised four-pointed stars, like that at Penmark. The arcade of four Pointed arches between the nave and south aisle is peculiar. The piers are 2 ft. 6 in. square at the top and bottom; but the angles are chamfered with a stop at the bottom and a head at the top, making the pier octagonal in the middle. The carved heads are curious; one having a crown with three fleur-de-lys, and two others putting out their tongues in a most hideous fashion. The oak roofs are of the cradle-pattern, and there are some good Decorated windows in the south aisle.

#### Grotesque Heads, Lllancarvan.

The ecclesiological or ritualistic arrangements consist of an octagonal font (Decorated); stoup inside south door; piscinas in chancel and south aisle; rood-loft stair in north wall of nave; rood-screen misplaced as a reredos behind the altar; and priest's door.

The roof of the tower is off, and the bells lying on the ground, it not being safe to hang them until this part of the church is repaired. The lock of the west door of the tower, with a wooden case, is deserving of notice. A fragment of Sutton stone with inter-

laced work, preserved at Llancarvan, has been very incorrectly illustrated in Professor I. O. Westwood's *Lapidarium Walliæ* (pl. 101, figs. 2 and 3).

*Llantrythid Church and Mansion.*—The last place on the programme was Llantrythid, two miles north of Llancarvan, and four miles and a half east of Cowbridge, which was taken on the return journey. The plan of the church, which has been already described in the *Archæologia Cambrensis*, consists of a nave, chancel, west tower, and south porch; a stoup like that at Llancarvan; rood-loft stair; and rood-screen. The church possesses two remarkable monuments: (1) Under a niche in north wall of a recumbent effigy with hands folded in prayer; head tonsured, resting on square pillow beneath trefoil canopy; feet resting on greyhound; ball-flower ornament and fleur-de-lys. (2) An altar-tomb against north wall, with mural appendages and inscriptions, having two recumbent figures, representing Sir Anthony Mansel, who died in 1544, and his wife Elizabeth, who died in 1596, daughter of John Basset; the tomb was erected by Elizabeth Mansel in 1597. Mansel and Basset arms.

The chalice and paten are Elizabethan, dated 1576; chalice, silver-gilt, inscribed "My Bloude is dirinke indeed."

The Llantrythid estate was given by Fitzhamon to Madoc ap Jestyn, and belonged successively to the Bassets, Mansels, and Aubreys. Sir John Aubrey, the last baronet who lived at Llantrythid House, lost his son under distressing circumstances, in consequence of which he left the place. In 1832 the roof fell, and the place is now a ruin; but some views of the interior have been preserved amongst Mrs. Traherne's sketches, now in the possession of T. M. Franklen, Esq., of St. Hilary. A plan of the building is given in the *Archæologia Cambrensis* (vol. xiii, Ser. 3, p. 214), showing that it consisted of a rectangular block with two wings at each side.

This day's excursion terminated most pleasantly with a tea, to which the members were very kindly invited by Roper Tyler, Esq., the present owner of the modern mansion of Llantrythid.

#### EVENING MEETING, TUESDAY, AUGUST 14TH.

The evening meeting was held at the Town Hall, there being again a good attendance.

Archdeacon Thomas, in the absence of the President, occupied the chair, and opened the proceedings by giving a well thought-out *résumé* of the day's work, commenting amongst other things on the dilapidated state of the tower at Llancarvan, and protesting against the thoughtless conduct of the gentleman who was about to carry away one of the sixteenth century iron hinges from Old Beaupré for the Cardiff Museum, without first obtaining permission from the owner to do so.

The following three papers were then read, and will be printed in the Journal:—

“The Norwich Taxation of the Diocese of Llandaff.” By the Ven. Archdeacon Thomas, F.S.A.

“English Influence in Wales.” By Edward Owen, Esq.

“The Manor of Llanblethian.” By James Andrew Corbett, Esq.

Votes of thanks were passed to the authors of these papers, which were listened to throughout with marked attention. The meeting then terminated.

For several reasons the Local Committee were unable to form a Museum, as is usually done on the occasion of the annual meetings of the Cambrian Archæological Association; but this shortcoming was to a certain extent made good by the private efforts of Mr. David Jones, of Wallington, Surrey, who exhibited a very valuable series of drawings and maps in the ante-room of the Town Hall, illustrating the antiquities of Glamorganshire. Mr. Jones also produced at the meeting the skull of a horse clothed to represent the head of the animal when alive, which is called a “Mari Lwyd”, and is carried about in procession. He has been good enough to furnish the following account of this curious, ancient custom:—

*The Mari Lwyd: a Twelfth Night Custom.*—The rapid decay and disappearance of old customs which the latter half of the nineteenth century has witnessed is a matter of such common observation that it has become the merest of truisms to speak of it. Many old observances which this century had inherited from a long line of predecessors have now ceased to be found even as “survivals”; if met with at all, I apprehend it would be only as “revivals”, produced as something strange and rare for the amusement of the curious. Thus it has come to pass that the special local observances and rural pageantry which in Glamorganshire, on and about Twelfth Night, wound up the festivities of Christmastide, are no longer to be met with as part of the life of the people. “Canu Gwassaila” and the going about with a “Mari Lwyd”—customs common enough in the forties and fifties of the century—must now, I suspect, be classed with the things of the past. Both customs—for they certainly were each of distinct origin—were known by the one name of “Canu Gwassaila”, or even more commonly, “Singing Gwassaila.” But, while the “Gwassailwyr” proper needed not to trouble themselves with providing a “Mari Lwyd”, those who went about with a “Mari Lwyd” were perforce obliged to “Sing Gwassaila”. Singing was part of the performance, and tradition provided them with no other song. Of the two names, the first is self-explanatory: it is the “Singing of Wassail”; the second, in its application at least, is not very clear. The word “Lwyd” means “Blessed”. How the name “Blessed Mary” has come to be applied to the skeleton of a horse’s head, decked with ribbons and other finery, as will be presently described, is a question easier put than answered. An attempt, however, will be made to explain its appli-

cation; and the conclusions arrived at may or may not be acceptable. What follows on this subject will be taken chiefly from a contribution of my own to a Glamorganshire newspaper in 1878—one of a series of papers on local folk-lore—in which the Christmas and Twelfth Night customs of Glamorganshire were dealt with at length. To the theory I then advanced I still adhere, and I fancy it has since been adopted elsewhere.

By the kindness of a friend at Llangynwyd there was exhibited at the late meeting of the Association at Cowbridge a very fair representation of a “Mari Lwyd”. It was not (as it turned out) a veritable “Mari” which had gone the round of the parish, but had, in the previous winter, been specially got up to aid in the illustration of a lecture on Glamorganshire Customs delivered at Maesteg, and some of the details it had not been thought necessary to reproduce for the occasion.<sup>1</sup> It was enough like in appearance to answer the purposes required.

The “Gwassailwyr” pure and simple were a body of rustics who enlivened the season, both for themselves and their neighbours, by going about from house to house singing the Wassail song. It was sufficient for the occasion if they blackened their faces, wore rough masks, or disguised themselves in any manner, and the rougher the disguise the better. One of them should be in woman’s clothes, to play the part of “Bessy”. Bessy carried a besom; the others had staves, with which, when the in-door fun began, they belaboured each other’s sides and backs in a manner which would have been painful to behold if one had not known that each and all were pretty well protected by straw under their puffed-out garments. At the door of the house they wassailed they began with the following song, to a traditional tune, which I doubt not is still well known:—

I.  
“O dyma ni’n dywed  
Gym’docon dinuwad,  
I ofun cewn genad, &c.  
I. ganu.

II.  
“Os na chewn ni genad  
Ni drewn ar y nailldu, &c.  
Nos heno.

“Cei’r gŵyla mynd heibo  
Heb neb dod i’ch cofio?

III.  
“O tapwch y faril  
Gyllynwch yn rhigill, &c.  
Nos heno.

IV.  
“A’r deishan frâs felus  
A phob sort o spisus  
A gatwyd yn garcis, &c.  
Y gŵyla.

V.  
“Ond ni sydd yn cofio, &c.  
Nos heno!”

These were verses of obligation: when these had been sung then, possibly, would come the tug of war. It was a recognised part of

<sup>1</sup> The “Mari” which was exhibited has since been presented to the Museum at Cardiff, and I understand that the energetic Curator of that institution has since obtained another from Lantwit Major, which had seen actual service in that parish.

the custom that if any one inside the house replied, those outside must answer, and so a musical dialogue would be kept up until one or the other of the two parties would be unable to respond in impromptu verse. When at last they obtained admission, it would be well if ample space had been cleared for them in the kitchen or other suitable apartment wherein they might display their antics. A good deal of "horse-play" would be indulged in, for the licence extended to the season by prescription would be availed of to the utmost. They should by right have with them a wassail-bowl, or that which is, I believe, its proper Glamorganshire substitute, namely, a *feol* made of Ewenny ware; but the "survival" of these articles within the time to which my own memory extends was a common bucket, or even, it might be, a tin can! Whichever vessel it may have been, it would be passed round, or at least you would be offered a mugful of drink out of it, while it was of course expected that the master of the house would do his part in keeping it pretty well replenished from the "barrel", which in song they had already asked should be "tapped" for them. Finally, the jingling of coins in a battered tin vessel, which did duty for a money-box, would be heard, and when this appeal had been responded to the Wassailers would take their departure, singing ere they went a valedictory stanza outside the house door. The words of this closing verse I do not remember.

For the "Mari Lwyd" much greater preparation was required. Indeed, it took the long evenings of several weeks beforehand to get everything necessary for the success of the pageant, and put all in apple-pie order. Why, the "Mari Lwyd" was the pride and admiration of the whole village! Everybody almost would have had a hand in the adorning of it and in decking out these "Gwas-sailwyr"—mothers, sisters, sweethearts—all! The lads who formed the party came dressed not only in their "Sunday best", but in great bravery of ribbons of many colours (cheerfully lent them by the women) superadded to coats and hats. If ribbons were not abundant enough, the want would be supplied by a sort of frilling of coloured paper. The "Mari Lwyd" itself, however, has not been described. The basis of the structure was, as has already been stated, the skeleton of a horse's head. This was padded on the outer side, where the flesh had been, and then covered into shape with white calico. The jaw was so fastened as to move up and down easily, and could be made to "bite" at the will of the man who played the part of "horse". Eyes were made out of the bottoms of broken beer-bottles carefully chipped round, while the ears would be of felt, leather, or any suitable material. The whole would be decked with "ribbons so plenty" that the "Mari" was indeed a sight to see! There was also some arrangement to give the appearance of a neck, and over this from the head there depended a long and large sheet or loose gown of calico, which served to conceal the young man who gave life to the "Mari". A smart "groom" had charge of the "animal", which he led by a

long rein of wide scarlet braid. The number of the party would be regulated by liking or convenience, but they were usually about six. They also sang at each door they went to about three verses of the Wassail song already given ; upon the fourth they changed from Welsh to English, thus :

“ We’ve got a fine Mary,  
She ’s dressed very pretty  
With ribbons so plenty  
This Christmas.”

This is how it would be managed in the bilingual district comprising the Vale of Glamorgan. In the northern parts of the county the singers continued in Welsh, thus :

“ Mae Mari Lwyd yma  
Mae’n werth i gael gola’,  
Yn llawn o rhubana,  
Y Gwyla !”

After this intimation it was not usual to challenge them to a musical parley from the inside ; they were generally admitted at once. They brought with them no “survival” of the wassail-bowl, such as we have seen the “Gwassailwyr” proper had, as an inseparable adjunct to their perambulations, and their proceedings indoors were of a more orderly character than what has been already described. Still there was a good deal of romping. If there were any young women about, they came in for the not very welcome attentions of “Mari”, who ran after them, pretending to bite, and so forth. It was all meant in harmless fun, and the whole proceedings generally promoted a good deal of it. They would have beer given to them, and, possibly, a piece of cake each. They, too, had a money-box. On leaving, the strain sung by this party, at the door, was—

“ God bless the ruler of this house,  
And send him long to reign,  
And many a merry Christmas  
May he live to see again.  
And God send you a happy new year.”

There seems to have been, eighty or one hundred years ago, a sort of unwritten law that the “Mari Lwyd” of one parish should not intrude within the bounds of another. If this were done the intruding party did so at its peril ; for if it were so met by a “Mari Lwyd” party of the parish intruded upon there would be a battle royal between them, and each would do its best to destroy the “Mari Lwyd” of the other.

It will, I think, be at once conceded that in this rustic pageant of the “Mari Lwyd”, or the “Blessed Mary”, we have had amongst us the survival of part of some ancient popular rite or ceremony. Is it not the last remnant of the once highly popular

“Festival of the Ass”? This festival was held on the 14th January, and commemorated the flight of the Holy Family into Egypt. An ass decked in rich robes or trappings was led to the high altar of the parish church, and a special service performed in its honour, the responses to which were an imitation of the hee-hawing of the animal itself. After this ceremony a girl and child, personating the Virgin and Child, mounted the ass and were taken round the parish. A wooden ass was sometimes used, and lay figures representing the Mother and Child placed thereon. In either case the perambulation of the parish seems to have been an essential part of the proceedings. What more likely, then, than that the “Blessed Mary”, which so many generations of our Glamorganshire lads took so much pains to get up, deck so bravely, and carry from house to house with so much mirth and revelry—a horse’s head with a man concealed under it—was a direct representative of the animal on which the “Mary” of olden time made a tour of the parish upon? Adopt this view, and the name “Mary” appears as a natural heritage which clung to the fragmentary part of the paraphernalia of the old festival which descended to our own time. As the “Festival of the Ass” was very commonly observed in pre-Reformation times, we might expect to find that traces of it remained to a late period in other parts of the kingdom besides Glamorganshire. I have discovered that it was not unknown in Monmouthshire; that, however, is very near our own borders. But there are evidences of somewhat similar “survivals” in places as remote as Lancashire on the one hand, and Kent on the other. In Lancashire they amused themselves on Twelfth Night by carrying round the semblance of a horse’s head; while in Kent they still, I believe, “go a hodenig” on this night, the “hoden” being a horse’s head carved in wood, which is carried about to the accompaniment of carol singing and hand-bell ringing.

Objection may perhaps be taken to the solution here offered on the ground that the day of the celebration of the “Festival of the Ass” did not coincide with the “Festival of the Epiphany”; that the two observances were distinct, and were never likely to be commingled. Whether there is a lack of likelihood in this or not, I have, I think, shown pretty plainly that the Twelfth Night customs of Glamorganshire were of a twofold character, certainly of a twofold origin, and were partially, at least, commingled. We must remember that in pre-Reformation times the festivities of the Christmas season were kept up until Candlemas. After the Reformation the natural tendency of the times was to shorten them. Herrick, however, gives us to understand that in his time the Christmas decorations were kept up until the Feast of the Purification. The Puritans, as we know, did what they could to abolish Christmas revellings altogether. They were powerless to do this, from the hold which these had upon the minds and affections of the people. But they accomplished two things: (1) they shortened the duration of the period of licence and buffoonery; and, as a natural con-



sequence, they (2) displaced and threw into some confusion the several popular observances which had served to mark the prolonged course of the festival. The procession of the "Blessed Mary" was of too popular a character to be thrown aside altogether; rather, therefore, than lose it, the day of its celebration was thrown back by popular consent ten days in the calendar, and was held on (and after) the 6th of January, instead of the 16th, and was allowed to share the honours of Twelfth Night rejoicings with the "Gwas-saila".

Of wassailing itself much might be said, both as to the mode in which the custom was observed in Wales, and also under the wider view of its observance throughout the country. This, however, I will not touch upon. It will be sufficient to say that there are several Welsh wassailing songs in existence. Miss Jane Williams of Aberpergwn has preserved two for us in the collection of *Ancient National Airs of Gwent and Morganwg*, published at Landoverly in 1843, namely, "Y Washael", at p. 30, and "Hyd yma Bu'n cerdded", at p. 31. Hone, too, in his *Ancient Mysteries Explained*, gives the translation of a very curious one by "Thomas Evans", which is well worth study for the allusions it contains, and which I elsewhere have attempted to analyse. These are in print, and accessible to all. The inquirer who wishes to pursue the subject further will, if he is industrious, find several more in manuscript.

I ought, perhaps, to add that since the meeting at Cowbridge I have been shown a Welsh essay upon the "Mari Lwyd", but was not able to do more than glance at it. I regret to say that I did not note, and do not remember, the author's name. It would seem to have been published about 1882. The wassailing song contained several more verses than I have given; but the greater part were quite new to me, and I venture to think would not be generally known in Glamorganshire.

### EXCURSION, WEDNESDAY, AUGUST 15TH.

Leaving the Bear Hotel at 9.30 A.M., the carriages started on the Bridgend road up the steep hill on the west side of Cowbridge. When the top was reached, the straightness of the road became very apparent, looking both backwards towards the clump of trees on Stalling Down, and forwards in the direction of Ewenny. There seems to be little doubt that this is the line of the old Roman military road to Bovium, the site of which has been conjectured to be at Ewenny. The fact of the existence of a place called Broth Street, near Ewenny, points to a Roman road of some kind having passed by it. Halfway between Cowbridge and Ewenny the road passes over what was formerly a bleak moor, but which is now enclosed and cultivated. This portion of the road is



called by the somewhat poetical name of the Golden Mile,<sup>1</sup> and it was not far from here that a large number of ancient British urns were dug up in the Twmpath barrow on Pwll-y-rack farm, a full description of the discoveries, by Mr. F. G. Hilton Price, having been recently published in the *Archæologia Cambrensis* (vol. v, Ser. 5, p. 83). Passing by Ewenny, to return there later, the first halting-place was St. Bride's, eight miles distant from Cowbridge. The last mile of the road passed through a deep ravine, with mountain limestone cliffs peeping out here and there from between a covering of greensward varied with patches of bracken fern. The scenery in this secluded valley is entirely different from the views in other parts of Glamorganshire, where the geological formation is lias, and is far more like the wild landscapes of Cumberland or Derbyshire. St. Bride's Church is picturesquely situated at the upper end of the valley, perched on the hill-side.

*St. Bride's Church.*—The church here is dedicated to St. Bride or Bridget, and is called St. Bride's Major. St. Bride's Minor is situated nearly as far north of Bridgend as St. Bride's Major is south of the same place. It was visited by the Cambrian Archæological Association during the Bridgend Meeting in 1869. The building, although not a large one, is full of points of interest.

The plan consists of a nave, chancel, west tower, north porch, and a small vestry on the north side of the chancel. The chancel-arch is a remarkable one. It is round and of Norman date, with a simply-moulded abacus. Most of the rest of the architectural features are Decorated. The tower has the usual local characteristics.

On each side of the chancel-arch are two large squints cut through the wall at a late period, and on the north side is, in addition, a third squint of much smaller dimensions than the others. The font has an octagonal bowl on an octagonal stem.<sup>2</sup> The most noteworthy amongst the sepulchral monuments are the inscribed coffin-lid of Johan le Botiler, and an altar-tomb belonging to the same family. The coffin-lid is at present in the floor of the chancel, but is partially concealed from view by some rickety boarding placed upon the top of it, which should be removed. The stone coffin belonging to it is still in the churchyard, on the south side of the tower, and might well be taken inside the building and the lid restored to it. The top of the lid is flat, with the figure of a Crusader in chain-armour incised upon it, and the sides bevelled, bearing the following inscription in Lombardic capital letters of the thirteenth century:—

IOHAN : LE : BOTILER : GIT : ICI : DEU : DE :  
SA : ALME : EIT : MERCI : AMEN.

<sup>1</sup> Several stories are given to account for the name, the most probable being that it was suggested by the golden yellow flowers of the gorse.

<sup>2</sup> By some mistake the font at St. Bride's is described in the Report of the Bridgend Meeting in the *Arch. Camb.*, 3rd Ser., vol. xv, p. 434, as being Norman, and similar to the one at Llantwit.

The knight holds a drawn sword in his right hand, and has a shield over the left shoulder with the three covered cups of Boteler. On his head is a skull-cap of plate-armour with a fleur-de-lys in the centre and a covered cup on each side. This incised effigy is in very perfect preservation, and is a valuable example of the military costume of the thirteenth century. It has been engraved in Dr. E. L. Cutts' *Sepulchral Slabs* (pl. xxxii\*), and in the *Journal of the British Archæological Institute*. The altar-tomb is placed in a recess in the wall with a window behind it. Over the top of the recess there is a canopy, in a somewhat dilapidated condition, and the arms of the Butlers. On the tomb rest the recumbent effigies of a knight in plate-armour, and his lady beside him. (See Plate from photograph by Mr. Banks.)

On a monument, underneath a semi-classical canopy, are two half-length painted figures facing each other, the husband in his wig and gown, and the wife in the dress of the period. The inscription is as follows:—

“In memory of John Wyndham, Esq.,

Sergt. at Law,	and	Jane his wife
was of the antient		was the daughter
family of the		of William Strode
Wyndhams, and		of Barrington in
heir of Humphrey		the county of
Wyndham, Esq., and		Somerset, Esq. She
Jone, the daughter of		departed this life
Sir John Carne of		1 Dec., in 64th year
Ewenne. He departed		of her age, and
this life, 4 Oct., in the		in 1698.”
67. year of his age, in		
the year 1697.		

The churchyard cross is of the same type as the others in Glamorganshire. The socket-stone rests on five steps, and the cross is perfect, with the exception of the head, which is gone. The base of another cross lies about 500 yards to the north-west of the church.

St. Bride's Major was associated in more recent times with General Picton, of Waterloo fame.

The party, after having inspected St. Bride's Church, retraced their way through the same rocky limestone gorge they had already traversed coming, back to Eweny Priory, which lies a little over a mile south of Bridgend, on the bank of a small river that joins the Ogmore lower down.

*Eweny Priory.*—The last visit made to Eweny by the Association was during the Bridgend Meeting, when the architectural peculiarities of the church were explained by Mr. E. A. Freeman. Upon the present occasion Colonel Picton Turbervill, the lay successor of the ancient Priors, received the members and conducted them round the building. In order that the party might not be wholly unprepared for what they were going to see, Colonel Tur-

bervill had with great kindness and forethought ordered Mr. E. A. Freeman's paper on the Churches of Coychurch, Coyty, and Ewenny, and Mr. G. T. Clark's paper on Coyty Castle, to be reprinted from the *Archæologia Cambrensis* in pamphlet form for distribution amongst the members, to whom it proved of much service. The idea of reprinting papers on the objects of interest visited during the annual meetings is so good a one that, now Colonel Turbervill has inaugurated the practice, it may with advantage be continued in years to come. The alterations and discoveries made at Ewenny since Mr. Freeman's account was written in 1857 have been summarised in a paper by Colonel Turbervill contributed to the *Transactions of the Cardiff Naturalists' Field Club* (vol. viii, 1876, p. 41), as follows: 1. Arched doorways into chapels from south and north aisles of presbytery; 2. East window of presbytery opened; 3. Hagioscope in north wall of presbytery discovered and opened; 4. Double piscina found in north wall; 5. Foundations of chapels on north side of presbytery laid bare. It would be desirable to have a new plan prepared showing these more recent discoveries.

The church at Ewenny belongs to the same class as those at Brecon, Monkton, Ruthin, and elsewhere, which are both parochial and monastic, the parish church and the church of the monastery being combined in one and the same building. The strongly-marked military peculiarities of the architecture indicate that it was intended also to serve the double purpose of a place of worship and a fortified castle in case of sudden attack. Portions of the church have been destroyed, but what remains has undergone hardly any modification since it was erected in the twelfth century. Consequently, we have at Ewenny the most perfect specimen of an early Norman semi-ecclesiastical semi-defensive structure to be found throughout the Principality. A building of some kind seems to have been erected at Ewenny by William de Londres, one of the followers of Fitzhamon; and the present Benedictine Priory was founded in A.D. 1141 by his grandson, Morice de Londres, by whom it was added as a cell to the Abbey of St. Peter, at Gloucester. At the dissolution of the monasteries, the property passed out of the possession of the Church into that of the Carne family, and subsequently into that of Turbervill, by marriage. Ewenny Priory is dedicated to St. Michael. Hardly anything remains of the conventual buildings except the gateway, all the rest having apparently been pulled down to obtain materials for the adjoining mansion, at the beginning of the present century. E. Donovan, in his *South Wales* (1805), describes the state of the church as being very disgraceful when he saw it; but now Colonel Turbervill has fully atoned for the neglect of his ancestors in the past by the great care which he has bestowed for many years upon repairing and beautifying the building. The ground-plan was originally cruciform, with a central tower of hugely massive proportions. At present it consists of the nave, used as the parish church, with a porch on the north side, and the choir, south tran-

sept, and presbytery of the old monastic church. The north aisle of the nave, the north transept, and chapels on the north and south side of the presbytery have been destroyed. The parochial and monastic churches are separated by a wall blocking up the whole of the western arch under the central tower. This masonry screen formed the reredos of the altar of the parish church, and has a doorway on each side, by which access is obtained to the choir. The division of the church into two parts did not take place at the dissolution, but was the arrangement from the beginning.

The style of most of the architectural details is early Norman. The massive round piers and arches on the north side of the nave still exist, and are not unlike those at St. John's Church, Chester. The arches under the lantern of the tower are round, with two orders of moulding perfectly plain and square. The roof of the presbytery is a very bold piece of stone vaulting, and of much greater span than is usual in Romanesque buildings. It is divided into three bays, the easternmost being covered with groined vaulting, to allow of the insertion of windows in the north and south walls, and the other two bays against which the chapels abut having barrel-vaulting.

With regard to the gloomy appearance produced by the small number of windows, Mr. Freeman remarks, "All is dark, solemn, almost cavernous; it is, indeed, a shrine for men who doubtless performed their most solemn rites with fear and trembling, amid constant expectation of hostile inroads." The south transept has a timber roof of poor design, but this is to a certain extent atoned for by the variety produced in the wall-surface by the arcading, resembling that of the triforium of a cathedral, which lights the passage leading up to the tower. The excellent photograph taken by Mr. Banks shows the gable of the south transept with the military tower rising above it. The triple stepping of the battlements of the tower deserves notice as being a rare feature in Wales, although common enough in Ireland and East Anglia. There are two fine round-headed Norman doorways at Ewenny. Amongst the ecclesiological features are a fourteenth century oak rood-screen separating the presbytery from the choir, a hagioscope, and a double piscina. The font at the west end of the parish church is bowl-shaped, with mouldings at the top, bottom, and round the middle. It is of Sutton stone, and probably of Norman date, but its appearance has been entirely changed by being placed on a modern stem instead of resting on a step, as it probably did originally.

There are several interesting thirteenth century sepulchral slabs at Ewenny, the best of all being the tomb of Morice de Londres, a splendidly carved slab with a floriated cross on the top, inscribed on each side in Lombardic capitals: ICI GIST MORICE DE LONDRES FONDEUR : DIEU LUI REND SON LABEUR : AMEN. A beautiful border of Early English foliage, of the same kind as that on the Tree of Jesse at Llantwit Major, runs the whole way round the bevelled

The Phototype Co., 201, Strand, London.

EWENNY PRIORY.—S.E. VIEW.



FOUNDER'S TOMB, EWENNY.

Scale one inch to one foot.



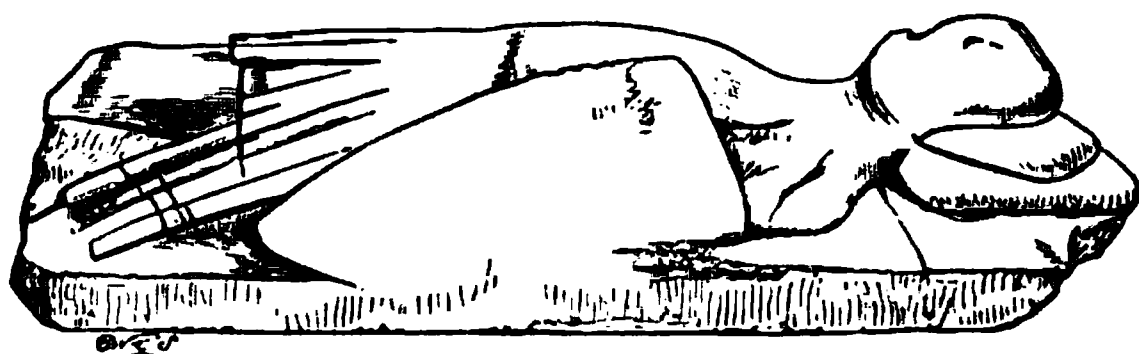


edge. The slab has been inaccurately engraved, both in Sir R. Colt Hoare's *Itinerary of Baldwin*, and Dr. E. L. Cutts' *Sepulchral Slabs*, the foliage being most carelessly drawn. An illustration is now given, taken from a rubbing photographed on to the wood-block by Mr. Worthington G. Smith.

Outside the church is a cross slab inscribed—

+ HIC IACET . . . DE LON(DRES).

This might with advantage be placed under cover within the presbytery. There is also the recumbent effigy of a knight, which has been conjectured by some to be the monument of Sir Paganus Turbervill, and by others to be that of Sir Roger de Remi.



Ewenny Effigy. Half-inch Scale.

Having thanked Colonel Turbervill for the courtesy shown to the Association, the party left for Coity, which is a mile and a half north-east of Bridgend, and about three miles from Ewenny. Here luncheon was provided in the school-room, and, when the wants of the inner man had been attended to, an adjournment was made to the church and Castle.

*Coity Church and Castle.*—The architecture of Coity Church has been done full justice to in Mr. E. A. Freeman's paper in the *Archæologia Cambrensis* (vol. iii, Ser. 3, p. 101), and the ritual arrangements are described in the *Ecclesiologist* (vol. viii, p. 251). Both the church and Castle were visited during the Bridgend Meeting. At Ewenny we had an instance of an almost unaltered cruciform church of the Norman period; at Coity we see a structure designed on the same lines by an architect of the fourteenth century. Dr. Freeman says: "On the whole this church is an excellent one, and in fair preservation; but few of the windows have been robbed of their tracery, nor has any special devastation of any other kind been perpetrated. It has but little ornamental detail, but its picturesque outline and its fine series of windows would attract notice anywhere; and as a thoroughly Welsh church, exhibiting the local half-military type on a larger scale and wrought with more finished workmanship, it ranks especially high. It is, however, decidedly outshone by its neighbour (Coychurch), which I have next to describe."

Before entering the sacred edifice we pass a fine old yew-tree, casting its deep shadows athwart the path, and, glancing up at the

tower, the extraordinarily quaint gargoyles are seen standing out against the blue sky, long-jawed beasts, armed with rows of teeth like those of a crocodile. Inside the church is preserved a curious oak-chest, apparently constructed out of old materials intended for some other purpose. Mr. Banks' photograph shows its form and the style of the carved decoration, which consists of flamboyant tracery, together with four panels, enclosing the following emblems of the Passion: 1. Cross with crown of thorns; ladder and spear; three boxes of ointment carried by "les trois Myrrhophores". 2. Cross, with five wounds in hands, feet, and heart. 3. Pillar against which Christ was bound during scourging; cock of St. Peter; bag containing thirty pieces of silver. 4. Three nails on shield; spear and sponge; scourge; hammer and pincers.

There are two effigies in the north transept, one that of a female in flowing robes, with hair banded and hands folded in prayer, inscribed in Lombardic capitals—

...DE PAYN TURBE VILLE GIT ICI  
DEU DE LALME EI...

and the other that of a child. The communion-plate is Elizabethan in style, but is dated 1633. There are six bells, recast one hundred years ago. The registers begin from 1720. The old font is left out in the churchyard: it should certainly be taken more care of, as neglect of this kind does not redound to the credit of the Church.

The following singular epitaph on an old woman of eighty-five, killed by lightning in the last century, is remarkable for its orthography, and affords a proof that the terror of this kind of death in the popular mind lies more in the noise of the thunder than in the actual electrical shock:—

"Awake Dvll Mortals See yr Dubiovs stay  
Frail is OVR make and Life soon pasts away  
Myriads of changes take away OVR breth  
And Mvltefarious ways there are to death  
Beneath lies one esteemed for life and age  
By Thvnder forced to qvit this worldly stage  
Tremendous death so suddenly to be  
From Life's short scene moved to Eternity."

Coity Castle has been described by Mr. G. T. Clark in the *Archæologia Cambrensis* (vol. viii, Ser. 4, p. 1), and in his *Mediæval Military Architecture* (vol. i, p. 487). Coity was granted by Fitzhamon to Sir Pagan de Turberville, and the present Castle was in all probability built by his great-grandson, Gilbert de Turberville, in 1207. The land on which the Castle stands now belongs partly to Lord Dunraven and partly to the Nicholls of Merthyr Mawr. The plan consists of an approximately circular inner ward 48 yards in diameter, constituting the original castle, with a rectangular outer ward 68 yards long by 43 yards wide, forming a sort of tail added at a later period, the whole being surrounded by a ditch 100 ft.

wide. The Castle is approached from the churchyard by a gateway leading to the inner ward. Another gateway leads from the inner to the outer ward, and there is a third gateway at the far end of the outer ward. The keep is a rectangular structure containing vaulted chambers, with a central octagonal pier to support the roof. The hall, chapel, and other domestic buildings surround a rectangular courtyard in the inner ward. The round tower, seen on the outside, is a peculiar feature. The exterior view of the Castle is rather imposing, though inferior to many of the Edwardian border fortresses in general grandeur of effect. The interior is, however, very disappointing, as the structure is a mere shell, with few architectural details remaining, and nothing sufficiently picturesque to tempt the artist to bring out his sketch-book.

From Coyty the party proceeded to Coychurch, a mile and a half distant to the south-east, and lying about two miles and a half east of Bridgend.

*Coychurch or Eglwys Llangrallo.*—The Rev. C. Ll. Llewellyn, Rector of Coychurch, having received the members, conducted them to the church, and then delivered the following address:—

“Knowing your time to be limited, I propose to point out the details that appear most worthy of notice, and leave you to form your own opinion as to the general effect of the whole. The fabric has not undergone any material change during its restoration in 1870. In this instance the architect and archæologist worked together in unity, Mr. John Pritchard having faithfully carried out the suggestions made by Mr. E. A. Freeman, in his paper written on the church in 1857. In roofing over the chancel and transepts the architect departed from the model before him in the old roof of the nave. Whether the new roofs he has introduced are consistent with the style of the rest of the building it is not for me to judge; still they remain as records of his great artistic taste. The ancient oak cradle-roof of the nave has been preserved, but the old plaster ceiling removed. All worm-eaten and decayed wood has been replaced by sound material, so that in all human probability the roof will now endure for centuries to come. Along the top of the wall runs an oak cornice, principally old work, and only repaired in places, where required. Fixed against the cornice on each side are ten figures of angels bearing shields, exquisitely carved. Most of the shields are plain, but one has on it the arms of the Turbervilles, another the arms of the owners of Margam, and a third our Lord’s five wounds in the hands, feet, and heart.

“The west front of the exterior, with its unique quatrefoil windows, is well worthy of your notice. When the church was restored in 1870 the tower was left undone, partly in consequence of lack of funds, and partly because of a difference of opinion as to the proper mode of treating it, and also because at that time there were no indications of its being in danger of falling. On the 7th of February 1877, the tower suddenly fell, crushing the south transept and greatly injuring the north transept and chancel, the

nave escaping with comparatively little damage. After the fall of the tower the east end of the nave was temporarily walled up, so that it might be used for Divine Service. The church remained in this state for about ten years; but its restoration, under the supervision of Mr. F. R. Kempson, was completed in 1888. Before the destruction of the chancel it contained two frescoes, on the jamb of one of the windows in the east wall, representing mitred ecclesiastics with keys hanging at their girdles.<sup>1</sup> There was also a piscina and the remains of a small altar. The old rood-loft was for some reason transferred to the chancel and used to form the ceiling, of which Dr. Freeman complains as hiding the upper part of the east window. It was similar in design to the lantern roof of the tower, having panels covered with the linen pattern. The panels of the reading-desk, mentioned in Mr. Freeman's paper, were of similar design; but both this and the rood-screen were too decayed to be preserved. In the chancel was an altar-stone 7 ft. long by 4 ft. wide, with the usual five crosses. There were also two ancient monuments, now removed to the north transept, and the tombstone of Thomas and Barbara Fleming, with two small feet carved in relief at one end. The gargoyles of the new tower are old, except one, which is a facsimile of the one that was partially broken when this part of the building fell. The stones of the walls destroyed by the fall of the tower were exceedingly small, hardly any being more than 8 in. long, and the majority not more than 4 in. long.

"The crosses in the churchyard are sadly in need of restoration, more especially that supposed by some to be the cross of the founder, St. Crallo, which was broken when the tower fell. Most of the fragments have, however, been carefully preserved; and, by the assistance of a drawing in the possession of Mr. F. R. Kempson showing its state when perfect, it might without much difficulty be again set up. Any help towards the repair of these most interesting inscribed monuments will be thankfully accepted."

Coychurch is cruciform in plan, and is a finer and rather earlier specimen of the same type as Coity Church. The chief difference between the design of the two is that Coychurch has side aisles to the nave, whereas at Coity there are none. Mr. Freeman speaks of Coychurch as having "a real west front, simple, indeed, and unornamented, but of admirable composition, and quite satisfactory detail".

Amongst the sepulchral monuments inside Coychurch is one of the Elizabethan period, in the north transept, inscribed in capitals, "+ Here lieth in grave the body of Thomas Ivans, Clerk, Parson of Coychurch, deceased the 2 day of April, 1591."

There are two monuments in the churchyard with minuscule inscriptions and Hiberno-Saxon ornament like that on the Llantwit

<sup>1</sup> A bronze key resembling those on the frescoes was picked up some time ago, but it is now lost.

Major stones. Both are illustrated in Professor I. O. Westwood's *Lapidarium Walliæ* (plates 22 and 23). The inscriptions are very much weathered, but the name "Ebisor", which also occurs on the cross of Samson at Llantwit Major, can be read on both. One, a cross-shaft, about 4 ft. 6 in. high, and 2 ft. broad by 1 ft. 2 in. thick, stands at the east end of the chancel, outside. The other, which was mutilated by the fall of the tower, stood on the west side of the south transept. The base is still *in situ*, but the shaft was broken short off, and is placed upright against the south wall of the nave. The fragments of the head are put together on a flat tombstone. It is earnestly to be hoped that funds will be forthcoming for its restoration. In addition to these early crosses there are the shaft and steps forming the base of a fourteenth century churchyard cross.

The communion-plate is inscribed—

Ed. Gamage, A.M., Rector.  
Jen. Dd. Yorath.  
Llewelin William, } Wardens.  
Thomas William, }

Llangan, two miles south-east of Coychurch, was the last place visited; but some of the party walked up to St. Mary Hill, rejoining the rest at Llangan, and were not by any means sorry to find afternoon tea being most hospitably dispensed by Mrs. Humphreys in front of the Rectory.

*St. Mary Hill Church.*—The name of the church indicates its lofty situation. The hill on which it is placed overlooks the valley of the Ewenny river. Behind is a wild down covered with sandstone boulders, the scene of fairs in modern times, and perhaps of Druidic ceremonies far back in the past. At all events, if the Druids did not avail themselves of the natural advantages of the place for rites such as theirs are supposed to have been, an opportunity was certainly missed. The church is a small building consisting of a nave and chancel. It has been well restored, except that the chancel-arch, a plain round Norman one, has been removed bodily and built into the north wall of the nave. The font is cup-shaped, with a bold roll-moulding round the top, probably Norman.

The most interesting object at St. Mary Hill is the churchyard cross, which was restored as a Jubilee memorial by the liberality of T. M. Franklen, Esq., of St. Hilary. The head, which is usually wanting in other places, is old, and also the steps. The socket-stone and shaft are new. The head is canopied, like those of the crosses at St. Donat's and Llangan. The two broad faces have double canopies with figures of saints, and the two narrow faces a single canopy with the Crucifixion on one side, and the Virgin and Child on the other.

*Llangan Church.*—There are no special features of interest in the church itself, but the two crosses in the churchyard are well worth going many miles to see. The oldest of the two stands near the west end of the church. It is a wheel cross, with a round head

3 ft. 4 in. in diameter, and a very stumpy shaft, 1 ft. high, and 1 ft. 8 in. wide by 8 in. thick. On the front is the Crucifixion, having the soldier holding the spear on one side, and the soldier with the sponge on the other. Below, on the shaft, is a man holding a horn in his left hand. This is the usual early Irish type of Crucifixion, copied from a Byzantine source. It differs from the later representations of the same subject in the fact that the Saviour is not dead, as was always the case after the twelfth century. When the Saviour is intended to be shown alive, the eyes are open and the limbs extended straight along the arms of the cross instead of being bent. On the back is a plain cross with four circular bosses in the angles. This stone has been illustrated by Professor I. O. Westwood in his *Lapidarium Walliæ* (pl. 25, figs. 1 and 2), and in J. R. Allen's *Christian Symbolism* (p. 153), where other examples of early Celtic crucifixions are given for comparison. The date of the Llangan stone is possibly eighth or ninth century. It is the only specimen of a Crucifixion of this early period in Wales, except the one upon a slab at Meifod, in Montgomeryshire (*Arch. Camb.*, vol. xi, Ser. IV, p. 183). The other cross at Llangan stands on the south side of the church. It is one of the most beautiful and perfect fourteenth century churchyard crosses in existence, the only other one at all to be compared with it in South Wales being at St. Donat's. At nearly all the other churches visited, the steps surmounted by the socket-stone, and in some cases the shaft, are to be seen; but complete heads occur only at Llangan, St. Donat's, and St. Mary Hill. At Porthkerry a portion of the head was in its place, until it was blown down in a storm some years ago (see *Arch. Camb.*, vol. vii, Ser. IV, p. 46). The head of the Llangan cross has two tiers of figures under Decorated canopies. The lower part is rectangular in plan, like the one at St. Mary Hill, having two broad faces and two narrow ones. The broad faces have double canopies, with the Crucifixion on one side, and a Pieta on the other. The two narrow faces have single canopies, with figures of saints or ecclesiastics. The upper part of the head is square in plan, having four equal faces, each with a figure of a saint under a single canopy. Above the upper tier of sculptured figures there appears to have been a small spire to complete the design.

Llangan Church is dedicated to St. Canna, who is supposed to have been the wife of St. Sadwrn (brother of St. Iltutus), and the mother of St. Crallo. The church of Llangan, in Caermarthenshire, is dedicated to the same saint, and the inscribed chair of Canna is still preserved there (see *Arch. Camb.*, vol. iii, Ser. IV, p. 235, and vol. vi, Ser. IV, p. 376). She is believed to have lived A.D. 500 to 542.

The font at Llaugan has a round bowl with eight pointed arches round the bottom. It is difficult to assign a date, but it is certainly not Norman.



## EVENING MEETING, WEDNESDAY, AUGUST 15TH.

The evening meeting was held in the Town Hall at 8.30 P.M., there being, as previously, a very good attendance. The chair was taken by the Ven. Archdeacon Thomas, who called upon Mr. Stephen W. Williams, F.R.I.B.A., to read his paper on "Further Excavations at Strata Florida Abbey". The paper was illustrated by a ground-plan and a large number of drawings of architectural details discovered in the course of the excavations. Mr. J. W. Willis-Bund, F.S.A., then followed with another paper<sup>1</sup> bearing on the same subject, entitled "Who was the Founder of Strata Florida?"

After the reading of Mr. Willis-Bund's paper, Mr. Banks remarked that Leland's statement that Rhys ap Tewdwr was the founder of the Abbey of Strata Florida might well be disregarded. There could be no doubt that Rhys ap Griffith built the Abbey and endowed it. In an early volume of the Journal there is a translation of an *inspeximus* of a series of charters relating to the Abbey. Speaking from recollection of its contents, Rhys, Prince of South Wales in 1184, confirmed by his charter, at the Church of St. Bridget, Rhayader, his previous donation to the Abbey of the large possessions there described, in the presence of his army, stating in his charter that he began the building, and cherished it when built. There could be no doubt as to the authenticity of his charter, as it was confirmed by King Henry III, who must have been satisfied as to the fact. He considered it unimportant that Rhys ap Griffith did not in his charter claim to be the founder. It was unnecessary to say more than that he built and endowed the Abbey. With regard to the burning of the monastery, he thought that the *Chronicle of St. Werburgh* gave a satisfactory account of the cause of the fire. The *Welsh Annals*, under the date of 1286, merely recorded the occurrence of a fire—"combustio domorum apud Stratam Floridam"—without assigning the cause. The *Chronicle of the Princes* did no more. The *Chronicle of St. Werburgh*, the writer of which was contemporary with the event which he describes, states that twelve days before Christmas 1284, the bell-tower was struck by lightning at night, and that the fire, after destroying the tower, extended to the roof of the church, which was covered with lead, and burnt the whole of the church, except the presbytery, to the walls; a fact which receives confirmation from the frequent occurrence in all parts of the ruins of melted lead. This fire took place when Edward had completed his conquest of Wales in a time of peace. If the King's forces had set fire to the church, the Welsh annalists would have recorded the fact. The second fire, referred to in King Edward's licence to rebuild, took place in 1295, while Wales was in a state of insurrection on account of the King's

<sup>1</sup> Both papers will appear in the January Number of the *Arch. Camb.* for 1889.

attempt to levy a fifteenth there, as he had done two years before in England. In his licence to rebuild the Abbey, the King attributes this fire to his forces contrary to his wish. It does not follow that the fire extended to the church. The insurgents may well have occupied part of the monastic buildings, and the Royal forces may have set fire to them in order to dislodge the insurgents.

Mr. David Lewis differed from the view taken by Mr. Willis-Bund, and said it was a large thing to ask them to say that the *inspeximus* of the foundation was a forgery.

Mr. Edward Owen followed in a similar strain. He considered the non-mention of the names of De Clare in any of the confirmations of the charter a fatal objection to Mr. Willis-Bund's theory. With regard to the statements that it was unlikely a Welsh prince would found a Cistercian house, there were several such foundations in North Wales.

Mr. S. W. Williams said it seemed to be forgotten that there were two abbeys—one at Ystradffeur, two miles from the abbey they had been discussing. This was the abbey founded by Rhys ap Tewdwr. Then came his grandson, who founded Strata Florida. He had himself inspected the site of the former abbey.

Mr. Willis-Bund replied, and the meeting shortly afterwards terminated.

#### EXCURSION, THURSDAY, AUGUST 16TH.

The day's work commenced with a walk round the town walls of Cowbridge, and an examination of the church.

*Town Walls of Cowbridge.*—A glance at the map shows the importance of the position occupied by Cowbridge, or Pontfaen, in the centre of the vale of Glamorgan, and lying probably on the old Roman military road through South Wales. The town was an appanage of the Castle of St. Quentin, and it was walled round before the thirteenth century. The most complete remains of the wall are on the south side, where a gateway is still standing. The wall, where perfect, is 25 ft. high, having a batter outside, and a walk inside the battlements 14 ft. wide.

*Cowbridge Church.*—The plan comprises a nave; choir under the central tower; an aisle, with an arcade of five arches, extending the whole length of the south walls of the nave and choir; and a chancel with a north aisle. The tower is of the same military type noticed at Ewenny and elsewhere; and the moulded capitals and pointed arches in the interior show that it is Early English in style. There is a fine wall-tablet erected to the memory of William Carne of Nash, 1626, in the south aisle of the nave.

The inscriptions on the communion-plate are as follow :

" Ex dono A. Bowens ux. T. Wilkins gen. A<sup>o</sup> 1744.  
Llanblethian Parish  
I.H.S."







GATEWAY.—ST. QUENTINS CASTLE.

The Phototype Co., 302, Strand, London

“The gift of Hester Wilkins widow  
to  
the Parish of Llanblethian in the county of  
Glamorganshire  
1739.”

The party now returned to the Bear Hotel, where carriages were in readiness to proceed to St. Quentin's Castle, half a mile south-west of Cowbridge.

*St. Quentin's Castle.*—The river on which Cowbridge is situated runs through a wide valley before it reaches the town, but below this valley suddenly contracts. At the narrowest point St. Quentin's Castle occupies the summit of the east bank of the river, whilst Llanblethian Church is in a similar position on the opposite side. References to the history of the Castle occur in Mr. J. A. Corbett's paper on the “Manor of Llanblethian”, read at the evening meeting, held Tuesday, August 14th. Mr. Corbett points out that the name St. Quentin is of comparatively modern origin, for in an inquisition *post mortem*, made on the death of Gilbert de Clare, Earl of Gloucester and Hertford, and Lord of Glamorgan, who was killed at Bannockburn in 1314, the fortress is called Talevan Castle. The present building is of the fourteenth century, and was commenced long after the time of St. Quentin, even if he ever held the manor, of which Mr. Corbett can find no proof. Most of the fortifications have been destroyed, with the exception of the fine gateway shown in Mr. Banks' photograph. Mr. F. R. Kempson's keen eye detected a very peculiar bit of architectural detail in the front of this gateway. Where the chamfered arch-mouldings usually produce an elliptically curved line of intersection with the splayed jambs (as in the interior of an Early English window), a small cusped sinking is substituted. The inside of the gateway now serves the ignoble use of a cowshed, and a very dirty one too. This beautiful ruin is certainly deserving of better treatment.

From St. Quentin's a drive of nearly two miles brought the party to the charming old manor-house of Llanmihangel.

*Llanmihangel House.*—The house is approached through a magnificent avenue of ancient yew-trees, whose dark shadows must look ghostly enough in the dusk of a winter's evening, and, even with the bright midsummer sun shining through the branches, produce an effect of sombre melancholy. Llanmihangel is one of the few old Welsh manor-houses which are still inhabited; and it is greatly to the credit of Mr. Jenkins, the present tenant, that, although the interior is kept beautifully neat and clean, there has been no attempt to destroy the old appearance in any way by injudicious modern additions or alterations. The largest room in the house is panelled with oak, almost up to the top of the walls. It has a plaster ceiling, divided geometrically into recessed panels of different shapes by moulded bars projecting above the surface of the rest. The fireplace, which Mr. T. M. Franklen has very kindly photographed by Mr. Jenkins' permission, is a good specimen of

sixteenth century carved stonework. The flat Tudor arch, under which a modern grate is fixed, has six coats-of-arms above it, with scrolls and inscriptions nearly obliterated.

The following notes on the heraldic devices on the chimney-piece have been contributed by Mr. Iltyd Nicholl:—

“On the fireplace at Llanmihangel Place, which house is said to have been built by James Thomas (sheriff 1550), are five coats-of-arms that I can account for; the other one (on the left) is the griffin segreant of the Morgan family. The only connection that I can find between the families of Thomas of Llanmihangel and Morgan is that Jane Van, wife of James Thomas, was granddaughter of Sir Thomas Bowles and Maud his wife, who was daughter of Sir Thomas Morgan of Pencoyd, co. Monmouthshire. I do not see why the Morgan arms should be carved on the chimney-piece, as Maud Morgan was not an heiress or co-heiress; but there they are.

“No. 2 shield contains the paternal arms of James Thomas—Per pale *az.* and *gu.* three lioncels ramp. *arg.*, crescent for difference. The grandfather of James Thomas, John Evan Thomas, was the first of the name at Llanmihangel; he married the heiress of Llanmihangel, Eleanor, daughter and heiress of Thomas Ddu ap Gronow, by Agnes Chichele, heiress of Llanmihangel. John Evan Thomas was grandson of Thomas ab Gwilim Jenkin Herbert, who died 1438, and of his wife, Maud, daughter and co-heiress of Sir John Morley of Raglan Castle. Arms of Morley, a lion ramp.

“No. 3 shield is the quartered arms of James Thomas, together with the quartered arms of his wife, Jane Van. The arrangement of the quarters is not according to the present system of heraldry; but the dexter half of the husband's shield is impaled with the sinister half of the wife's quartered arms.

“No. 4. Quarterly of four. Arms of James Thomas, reversed, for sake, perhaps, of balancing shield No. 3: 1. Eleanor Ddu, being the arms of her ancestors the Cantelupes; 2. Herbert *alias* Thomas; 3. Morley; 4. Cradoc.

“No. 5. *Cradoc*. *Az.* semee of cross croslets three boars' heads coupé *arg.* Thomas Ddu ap Gronow above mentioned was grandson of Elizabeth, daughter and co-heir of Wilcock Cradoc.

“No. 6. Quarterly 1 and 4. *Sa.* a chev. betw. three butterflies displayed *arg.*, for Van; 2 and 3. *Ermine* a bend *gu.*, for Walsh of Llandough, whose co-heir married Van in the fourteenth century.”

Mr. Jenkins had hospitably prepared refreshments for his guests in an adjoining room, where they had also an opportunity of admiring a curious piece of tapestry, in good preservation, representing Queen Esther supplicating mercy for the people of God of King Ahasuerus. Before leaving, the Rev. D. Evans, Rector of Llanmaes, exhibited his parish register, the oldest in the neighbourhood, and dating from 1583. In this register is the entry of the death of Ivan Yorwath, who was reputed to have died at the mature age of 180. It reads: “Ivan Yorath, buried on Saterdaye,

NO. 1  
UN.

CHIMNEY PIECE AT LLANMIHANGEL.

The Phototype Co. 211, Strand, London

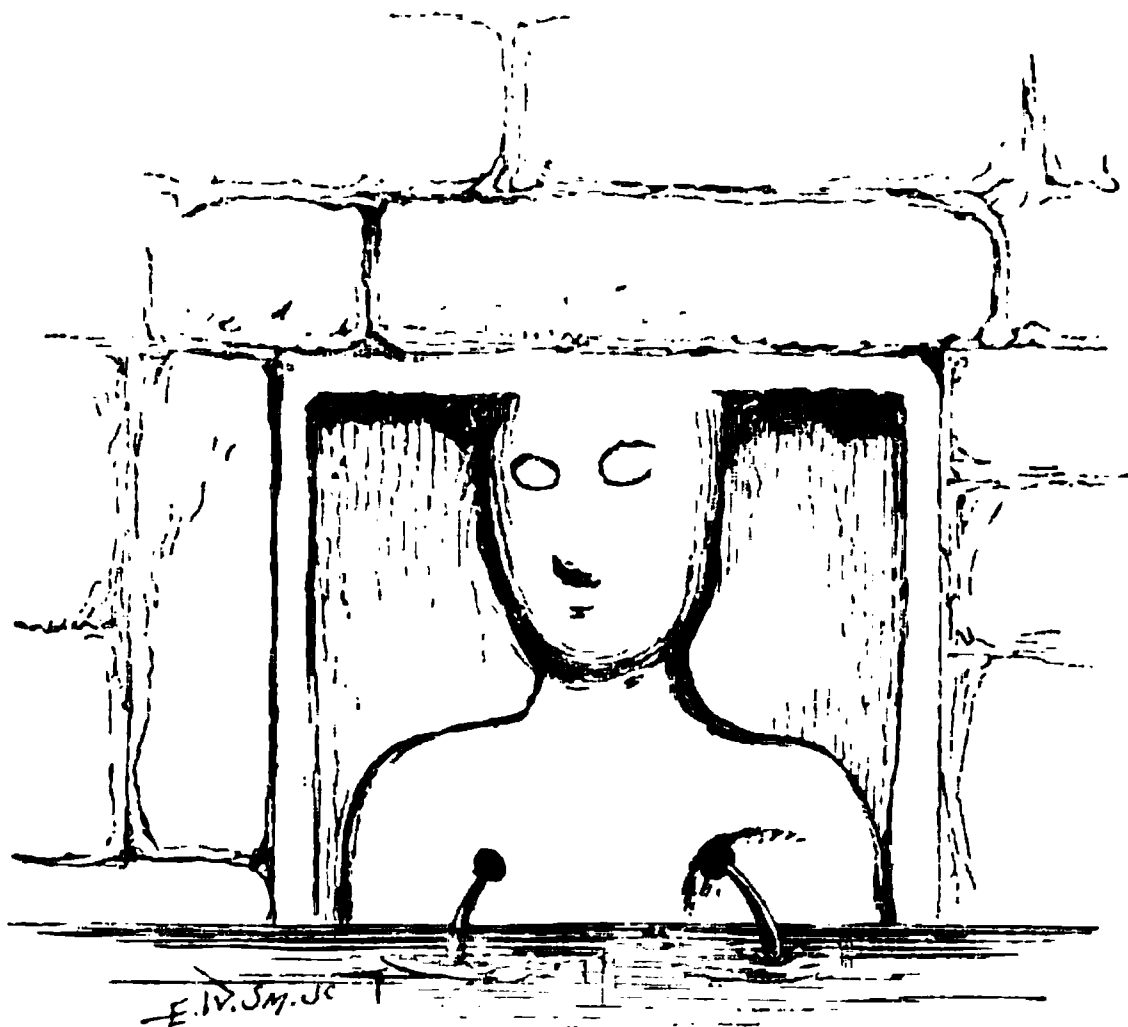


the 29th day of July, anno dom'i 1621, æt an'o regni reigis vicæcimo primo annoquæ ætus circa 180; he was a sowdier in the fights of Bosworthe, and lived at Llantwitt Major, and he lived by much fishing."

Llanmihangel House is situated on a hill-side close to the church, which lies in the valley below.

*Llanmihangel Church.*—The plan of the church consists of a nave, chancel, and south porch. At the time of the visit of the Association it was undergoing restoration by Mr. F. R. Kempson, F.R.I.B.A., who formed one of the party, and explained the architectural details of the building. The tower is of military character, with cross loopholes, and has a saddle-back roof. The old cradle-roof of the nave still remains. The design of the principals is different in the portion above the rood-loft. The font has an octagonal bowl on a circular stem, and is devoid of ornament. There is a curious effigy outside the church at the east end.

The water of the well near the church flows through the breasts of a woman's bust, sculptured in relief upon a slab of stone.



Sculptured Bust, St. Anne's Well, Llanmihangel.  
An inch and a half scale.

The next place on the programme was Llantwit Major, two miles south of Llanmihangel. Here an address was delivered in the churchyard by Mr. J. Romilly Allen, on the inscribed and sculptured crosses, which will be published, with illustrations, in a future number of the *Archæologia Cambrensis*.

*Llantwit Major Church.*—At least twelve churches in Wales are dedicated to St. Iltyd; but all these sink into insignificance when

compared with Llan Iltyd Fawr, or *the* church of St. Iltyd. From the fifth century to the present day this place has been associated with the varying fortunes of the Welsh Church; and from the College founded here by St. Illtutus a noble army of saints went forth to pursue their missionary labours in Brittany, Wales, and Cornwall, making the name of the Glamorganshire village whence they came a household word throughout Celtic Christendom. Nothing now remains of the structures or monuments of the earliest period; the crosses in the churchyard being of the ninth century, and no part of the present buildings older than the twelfth century. Nevertheless, an indescribable air of antiquity seems to pervade the whole place, and one feels almost intuitively that one is standing on holy ground, hallowed by thirteen centuries of pious devotion. The church lies in a hollow, with a flight of steps leading down into the churchyard from the road. The path along the south side is paved right up to the building, and a stone seat against the wall affords an opportunity to rest and contemplate the curious graves, covered with water-worn quartz pebbles. The photograph here reproduced was taken before the recent restoration. It will be noticed how much better the small slates of the old roof look than the larger ones, with which the whole is now covered. The reason of this is, that the lines of overlapping of large thin slates are so straight and fine that they give no variety to the surface, the appearance of "texture" produced by the closely packed undulating lines of small slates being entirely wanting. The folly of destroying the picturesqueness of the old roof by using large slates was very clearly put before the committee for the restoration by the gentleman who reported on the work on behalf of the Society for the Protection of Ancient Buildings. As is usual in such cases, the so-called practical man on the committee succeeded in persuading his colleagues that artistic considerations should be treated with the contempt they deserve.

The architectural peculiarities of Llantwit church have been a great puzzle to antiquaries. Mr. E. A. Freeman's views on the subject have been expressed in a paper in the *Archæologia Cambrensis* (vol. iv, Ser. 3, p. 31). The plan consists of a nave, with north and south aisles, and tower at the west end; chancel; a second western church, now disused, having a south porch; and further west again is a ruined building, which has been conjectured to be a Galilee or large western porch, with a sacristan's house on the north side. The oldest portion of the church comprises the nave with its aisles and the chancel. The details of the capitals of the arches under the tower are Early English. The three original cusped lancet windows remain in the north wall of the chancel. The windows in the aisles belong to the end of the thirteenth century, when tracery was just beginning to develop. As examples of the simplest kind of tracery, consisting of two cusped lancets and a circle under a pointed hood moulding, they are very instructive. A window of the same class is to be seen at



LIANTWIT MAJOR CHURCH, GLAMORGANSHIRE



Llangwm Church, Monmouthshire. The windows in the north and south walls of the nave-aisles at Llantwit are all of the same pattern, and symmetrically situated opposite each other, four on the north and three on the south, the doorway occupying the last bay to the west. The aisles have also triple-light cusped lancet windows at the east, and small single cusped lancets at the west end. The east window of the chancel is modern, and Perpendicular in style. East of the tower are three perfectly plain pointed arcade-arches springing from square piers, being nothing more than openings cut square through the wall, as is the case in many of the Pembrokeshire churches.<sup>1</sup> There is a clerestory to the nave, and the proportions of this part of the building, possessing as it does great height and breadth in comparison to its length, are very striking. The extreme simplicity, amounting almost to rudeness, of the arcade-arches contrasts remarkably with the finish of some of the other architectural details. During the restoration of the nave and tower, completed this year, the oak timbers of the roof were entirely replaced with pine. The old design was adhered to, except that the edges of the curved timbers were chamfered instead of being left square, the carved bosses were omitted, and the moulding of the wall-plate inaccurately copied. The roof is constructed entirely with trussed rafters, and has no principals. The span of the roof is 21 ft. 8 in., and the length of the nave 41 ft. There are twenty-seven trussed rafters, 1 ft. 7 in. centre to centre. The truss consists of a tie-beam near the top and curved pieces below, as in the cradle-roof. In the course of the restoration the following discoveries were made: (1) a small window opening out of the east wall of the tower into the nave; (2) a second clerestory window on the south side; and (3) several wall-paintings of late date under the whitewash of the walls of the nave. The beautiful stone Perpendicular reredos in the chancel, and the thirteenth century niche with the Tree of Jesse<sup>2</sup> carved upon the sides, are well worthy of attention. The latter has been engraved in the *Archæologia Cambrensis* (vol. iv, Ser. 3, p. 43). The font is ornamented with a scale-like pattern, like those at Kenfig, St. Donat's.

The western, or old church as it is now called, Mr. Freeman believes to have been the parochial church before the Dissolution, and the eastern one to have belonged to the monks. Although called the old church, it appears to have been erected about one hundred years later than the rest of the building. The oak roof has some well-carved bosses with the coats-of-arms of the Bassetts, the Berkerolles (see *Arch. Camb.*, vol. iv, Ser. 3, p. 284). This part of the church is at present used as a burying-place, and against the walls are placed two monuments of the ninth century, namely,

<sup>1</sup> Similar arches existed at Llantrissant Church, Glamorganshire, before it underwent a destructive restoration.

<sup>2</sup> The bottom piece of this Tree of Jesse is built into the wall of the old western church, under a niche.

the inscribed cross of Howel the son of Res, and a cross-shaft covered with interlaced work on the four sides (engraved in Professor I. O. Westwood's *Lapidarium Walliæ*, plates 5, 6, and 9). Besides these there are also two later sepulchral monuments of great interest: (1) a semi-effigial slab of the twelfth century, inscribed in Lombardic capitals—

NE PETRA CALCETVR QVI SVB IACET ISTA TVETVR,

which has been frequently engraved (*Arch. Camb.*, vol. ii, p. 319; *Archæologia*, vol. vi, p. 24; Bontell's *Christian Monuments*, p. 127; and Cutts' *Sepulchral Slabs*); and (2) an effigy of the Elizabethan period which affords an interesting example of costume, and shows how the interlaced work of the early sculptured stones was adapted to decorative purposes in more recent times. The revival of interlaced work in the sixteenth century may be perhaps traced to a Venetian source, as many of the books on embroidery published there contain similar patterns.

On the south side of the churchyard are the steps, socket-stone, and shaft of a fourteenth century cross. There are also three monuments of the ninth century: (1) the inscribed cross-shaft of Samson, Arthmael, and King Juthael, standing against the east wall of the south porch of the old western church; (2) a cylindrical pillar with interlaced work, against the north wall of the old eastern church; and (3) the inscribed shaft of the cross of Samson, Iltet, and Ebisar, standing in the middle of the churchyard on the north side (see Professor I. O. Westwood's *Lapidarium Walliæ*, pls. 3, 4, 7, and 8).

After partaking of an excellent luncheon, served in the Town Hall, by Mr. T. Rees, of the New White Hart, an inspection was made of the large collection of bronze implements dug up at Llantwit, belonging to Councillor R. Price (see *Arch. Camb.*, vol. iv, Ser. 5, p. 151). Should Mr. Price present these valuable relics to the Cardiff Museum at some future time, he will earn the lasting gratitude of all archæologists. The more antiquities which remain in private hands the less chance there is of any advance being made in archæological science. Glamorganshire has been particularly prolific in finds of bronze implements; and if all the specimens could be brought together in the Cardiff Museum, some idea could be formed of the state of culture of the inhabitants of South Wales during the bronze age. The question is one of national importance, and it ought to be realised that every person who hoards up objects of interest privately, instead of adding them to a public collection, is keeping back so many facts from the general store of knowledge. He is, to put it plainly, retarding the progress of science in order that he may feed his vanity by posing as the possessor of rare treasures, or gratify the mania of a curio-hunter.

The bell in the belfry of the Town Hall at Llantwit, although a comparatively modern one, commemorates St. Iltyd in its inscription:—"Sancte Iltute ora pro nobis"—and may perhaps have suc-

ceeded one of the quadrangular bells of the early Celtic Church. The steps of a cross still remain in the village above the church, and the surrounding houses are good specimens of domestic architecture of the seventeenth century.

Leaving Llantwit Major with no small regret that time did not permit of a longer stay, the carriages proceeded to the site called Caerwrgan, where the members of the Association and their friends had been invited to inspect the excavations being made for the Cardiff Naturalists' Field Club, under the able superintendence of Mr. John Storrie, Curator of the Cardiff Museum.

*Excavations at Caerwrgan.*—The following account of the discoveries appeared in the *Athenæum* for October 20, 1888, No. 3182:—

“ ROMAN REMAINS IN GLAMORGANSHIRE.

“ Cardiff, Oct. 8, 1888.

“ The quaint town of Llantwit Major, dear to the heart of students of British Church history and Cambrian archæology, has been invested with new interest by the discovery in its neighbourhood of considerable Roman remains. The merit of this discovery rests with Mr. John Storrie, the Curator of the Cardiff Museum. On his suggestion excavations have been made during the last few weeks in a field locally known as Caermead, lying about a mile to the north-north-west of Llantwit Major, and about half a mile west of the road to Cowbridge.

“ In this field Mr. Storrie had observed about a year ago certain grass-grown ridges, running four square, and enclosing an area of about eight acres. His first impression was that these ridges marked the site of an early British camp; but on inquiry among the elders of the town of Llantwit he found that at the beginning of this century the walls of extensive buildings on this site had been levelled with the ground and the stones carried off to neighbouring lime-kilns. This, he thought, might perhaps be accounted for on the supposition that modern buildings had been erected on an ancient site. No attempt was ever made by any local antiquary to examine these mounds and ridges properly, although theories as to their origin existed in abundance. It was clear from the moment the excavations were begun that the remains were Roman, for fragments of Romano-British pottery and brass coins of the third century were early brought to light. But no one expected to find so far to the south of the Via Julia the remains of a large and well-appointed Roman villa, showing indications of military occupation either here or in the near neighbourhood. Yet the building whose foundations are now partly laid bare must have covered about two acres out of the eight which are enclosed and defended by a rampart. In all, the outlines of fifteen rooms have been traced, and of these three are sufficiently exposed to afford an opportunity of judging as to their probable use and style of mural decoration.

"The largest lies on the north side, and measures 60 ft. by 51 ft. Mr. Storrie believes it to have been used as a *prætorium*. In some parts the walls are about 9 ft. high—the highest yet met with—and still retain their original wall-plaster with decorations in blue, vermilion, and Pompeian red, these colours being as bright as when first laid on. Next to this room, and at its south-east angle, lies a small room about 12 ft. square, which appears to have been used as a workshop, if one may judge by the metallic fragments, clinkers, and bits of coal which strew the floor. Immediately to the south of this artificers' room is a large hall, which has so far proved the chief point of interest, 39 ft. by 27 ft. in its full extent. It is divided into two compartments by a slight wall, pierced by a wide door-space, most likely covered by curtains easily removable when it was needful to throw the two compartments into one. The larger compartment is about twice the size of the other. The entire floor of the hall has been adorned with tessellated pavement, and enough remains to show its general design and quality; but in places it has been sadly mutilated. The pattern has one or two singular features. It consists of circular, square, and star-shaped devices, enclosed in hexagons and octagons. The cross corners (north-east and south-west) are each occupied by a two feet square of single fret, and at the north-west corner there is a much larger square of single fret in five colours. The outer border is made up of thirty-two rows of brown tesserae. Next to this comes a double-fret border in three colours, red, white, and brown, within which is a pretty framework of diamonds and triangles enclosing the central bordering, which is white and blue. Then come the round, square, and star-shaped devices just mentioned, which are made of small and fine-grained tesserae. Of the colours employed, the pale sea-green and dark olive are different from those at Caerleon and Caerwent, Monmouthshire, the nearest sites at present of similar discoveries to those at Llantwit Major. The other colours are red, brown, blue, and white. The red tesserae are made of common brick, the white of marble, and the green, apparently (they have not yet been tested), of some volcanic ash.

"In laying bare the pavement of this hall no fewer than forty-one human skeletons of both sexes and all ages have been met with, and among them the bones of three horses. In one instance a human skeleton lay beneath that of a horse in such a position as to indicate that the horse had crushed and killed the man by falling upon him. It is evident that this hall had been the scene of a massacre, for in nearly every instance the skull or facial bones have been fractured, and the bodies lie over one another in confused heaps. In four instances there had been an attempt at burial. For this purpose the pavement was torn up and the body laid in an opening not more than six inches deep, its feet towards the east, and then surrounded with stones in the form of a coffin and covered with a few inches of earth. The unburied bodies belong to a small race with brachycephalic skulls; but those that are

buried were clearly men of a larger size, and had skulls of the dolichocephalic type. It is reasonable to suppose that the former represent the natives of the district, and the latter the attacking party.

"Nothing of value has been met with in the way of pottery, excepting a cinerary urn, which was found a few feet beneath the surface on the outer side of the north wall. There are still traces of a mound having been raised over it. This mound had been cut through and partly levelled at the time when the wall was built; but the urn with its contents remained undisturbed in its original position and beneath its stone covering. A small quantity of charcoal and calcined bones lay at the bottom of the urn, and all the rest of the interior was filled up with worm-castings. The other specimens of pottery are common black and grey ware, and, with the possible exception of a small piece of Samian, are all of Romano-British make.

"Only six or seven coins have been obtained thus far, and all but one of these are Roman Imperial brass in rather poor condition, and represent the latter half of the third century, to which belong the vast majority of Roman coins hitherto found in Glamorganshire. About ten years ago two thousand of these were discovered by a workman in the cleft of a rock at Aberkenfig, three miles to the north of Bridgend. The two best preserved coins found at Llantwit are of Victorinus and Maximianus I. The exceptional coin is Greek; but nothing more can be said of it, as only two letters of the legend are legible.

"The personal ornaments discovered, such as fibulæ, pins, etc., are few in number and of little consequence.

"In stonework there are two or three items that deserve mention. In addition to the base and part of the shaft of several columns, the workmen have come across the lower portion of a doorway which, when first exposed, was nearly complete. This doorway led from the artificers' room into an adjoining passage. When first found the jambs to the height of 4 ft. were in their original position, as also was a circular block of stone with its socket-hole  $1\frac{1}{4}$  in. in diameter and  $1\frac{1}{2}$  in. in depth, for the door-pivot to work in. Several stone mortaria for pounding meal have been secured, and among them a few fragments of earthenware mortaria used for the same purpose. The inner surface of these earthenware mortars had been rendered rough by the insertion of grains and chips of flint.

"Among the carved stone relics the most noticeable is a roughly wrought pinnacle in Bath oolite, about 2 ft. high. It is cut in the shape of four pillars supporting a hexagonal top-piece, which is finished off by a device in flowers or fruit. This small pinnacle has all the look of an ornament intended for the roof of a Christian church. The workmanship is so rough and indeterminate in style that its date must be left an open question.

"It remains to notice the hypocaust, situated at the north-west

angle of the building area. Whether this belonged to a caldarium, a sudatorium, or a tepidarium cannot at present be determined, as no part of the superstructure remains *in situ*. The size of this bath—if, indeed, it was a bath—is 26 ft. by 22 ft. 6 in., and points to public rather than private use, and to a considerable Roman or Romano-British settlement in the near neighbourhood. But its size is not so remarkable a feature as the odd construction of the hypocaust. This is made up of piers of the most irregular shape. The appropriate name of ‘islands’ has been found for these singular constructions. As may be imagined, the channels for smoke and heated air are as amorphous and unsymmetrical as the piers by which their shape and course are determined. It can hardly be said that this hypocaust shows any leading passage for the smoke, for all the passages twist and turn into one another with the involvement of a maze. One of the workmen dryly remarked that ‘the smoke and hot air must have needed a special training to find their way from the furnace on the north to the chimney on the south’.

“While these excavations have been going on, special attention has been called to the traces of a Roman road leading from this site—Caer Wrgan—to another site of no small interest called locally Tre Wrgan, half a mile away to the west. That a connection must have existed between Wrgan’s Castle and Wrgan’s Town is evident, if only from the fact that the well which afforded their common water-supply lies halfway between the two places. It now transpires that when the house called ‘The Downs’ was built on the site of Tre Wrgan, twenty-seven years ago, the workmen, in digging for foundations, came upon remains which, judging by the account given of them, must have been Roman. It is matter of deep regret that no proper notice was taken of these discoveries at the time when they were made.

“This discovery of Roman remains in the neighbourhood of Llantwit Major raises several questions not very easy of settlement. Foremost among these are the questions: 1. Is this the ancient Bovium or Bomium of the *Itineraria Antonini*, for which Boverton on the south-east and Cowbridge on the north have put in rival claims, without, however, offering any satisfactory vindication of them? 2. Have we here not merely a Roman villa, with semi-military and domestic *entourage*, but a veritable military station for the protection of the Via Julia against inroads from the south coast, of which this field affords most extensive views to east and west? 3. Was this Roman road from Caer Wrgan to Tre Wrgan part of a Via Maritima which is supposed to have run from the Via Julia through Bovium—wheresoever that town lay—to the sea-coast? 4. Was this the earliest site of one of the first monastic colleges or schools in Britannia Secunda, founded, as is alleged, by St. Germanus on his second visit to this country, 447 A.D., and of which Iltud was the head and Lupus the bishop?<sup>1</sup> And, once

<sup>1</sup> “Achau y Saint” in *Horæ Britannicæ*, vol. ii, p. 161.



more, Was this large hall, where the skeletons of men, women, children, and horses have been found, the scene of one of the massacres perpetrated by Irish pirates in the fifth century, of which we read in the pages of Cadoc, the historian of the neighbouring College of Llancarvan?

“W. E. WINKS,  
“Hon. Curator, Cardiff Museum.”

Leaving Mr. Storrie to continue his work without further interruption, half an hour's drive along a road commanding a magnificent view of the Bristol Channel brought the party to St. Donat's Castle, two miles west of Llantwit Major, where they were received by Dr. Stradling Carne, the owner of the mansion. After being conducted through the various apartments by Dr. Carne, and having admired the pleasing prospect to be seen from the windows facing the sea, the church in the valley below was inspected.

*St. Donat's Castle and Church.*—This place was visited by the Association during the Bridgend Meeting, and the Castle has been described in the *Archæologia Cambrensis* (vol. xv, Ser. 3, p. 276). Those who wish to get a good idea of the general appearance of the building cannot do better than consult Mr. G. T. Clark's *Thirteen Views of the Castle of St. Donat's, with a Notice of the Stradling Family* (Cardiff, 1871); and the history of the owners will be found in the *Limbus Patrum Morganik et Glamorganik* (Lond., 1886), by the same author. The situation of the Castle, at the mouth of a well-wooded ravine running up from the Bristol Channel, is admirably chosen for defensive purposes. Now, when the age of bloody civil warfare has happily passed away, the scene looks peaceful enough, and the spectator thinks only of the sylvan beauty of its surroundings, as he watches the rooks wheeling round the church tower, far down in the valley below.

St. Donat's Castle has been in the possession of the Stradling family since it was given to its first founder by Fitzhamon in 1090. The present castle was built by Sir William Stradling in the fifteenth century, and was added to in the sixteenth century. To give some idea of its extent, it may be mentioned that there are 134 rooms and 14 staircases within the building. The floors were originally of masonry, but they have been recently replaced by oak ones. During this alteration the skeletons of thirteen persons, who are supposed to have been killed during one of the sieges, were discovered. Large sums of money have been recently spent by Dr. Carne in making the Castle habitable. It is at present a thoroughly comfortable modern residence, but at the same time the interior has been fitted up in excellent taste with oak panelling and old furniture which is quite in keeping with the ancient appearance of the exterior. Such of the party as were collectors of china could not help admiring the many valuable specimens of oriental and English porcelain scattered about on the various cabinets in the reception-rooms. The Castle is built round

a large courtyard, with a fountain in the centre, and decorated round the walls with circular terra-cotta medallions enclosing male and female busts. The great dining-hall is of the Tudor period. It has a fireplace similar to the one at Llanmihangel. In the *Archæologia Cambrensis* (vol. xi, Ser. 3, p. 35) an interesting account is given of the "invention of the cross" inside an ash tree, blown down in a storm in 1559. The cruciform marking on the wood was probably accidental, but the matter caused considerable excitement at the time.

A flight of steps leads down the precipitous hill-side from the Castle to the Church. The plan consists of a nave, with west tower and north porch, and a chancel with a chapel containing the Stradling tombs on the north side. The chancel-arch is a round-headed Norman one. In all the other churches visited during the Cowbridge Meeting the jambs of the chancel-arches were either perfectly square, or simply chamfered, but here the angles facing the nave are decorated with a small column having a capital just below the abacus moulding.

The font is ornamented with a scale-pattern, as at Llantwit Major and Kenfig. The font-cover is of painted wood, and on the top was noticed part of a bronze fifteenth century processional (?) cross with the symbols of the four Evangelists on the ends. It has obviously no connection with the font-cover, and should be removed and placed in a more appropriate position. The stone altar, with its five crosses, still remains. There is also a piscina and a bracket in the chancel, a rood-stair in the nave, and stoup near the north door.

The chapel on the north side of the chancel contains a fine altar-tomb. On the west wall of this chapel is a helmet on a bracket, and below three very curious memorial-tablets of painted wood.

The fourteenth century cross in the churchyard is of graceful proportions, and quite perfect. It is of the same type as the one at Llangan. The subjects on the canopied head are the Crucifixion and the Virgin and Child.

The communion chalice and cover is Elizabethan, the plate inscribed "E. S., 1710."

The day's excursion terminated with an examination of Marcross Church, lying a mile north-west of St. Donat's. The members fortified themselves for the drive of six miles back to Cowbridge by tea, hospitably provided at the Rectory by the Rev. Pryce Wilson Jones.

*Marcross Church.*—Although a very small building, Marcross Church is one of exceptional interest, and contains some unique features. It is to be restored<sup>1</sup> from the plans of Mr. F. R. Kempson, F.R.I.B.A., who, being one of the party on this occasion, was called upon to say a few words about the architecture of the structure. The plan consists of a nave, with west tower and south

<sup>1</sup> The estimated cost of the restoration is £550. Subscriptions should be sent to the Rev. P. R. Jones, Marcross Rectory, Bridgend.





porch, and a chancel. The tower has a saddle-backed roof, like many others in the district. The south doorway and chancel-arch are Norman, their appearance being clearly shown on Mr. Worthington Smith's careful drawings. The south doorway has a billet-moulding and grotesque heads at the terminations. The moulding of the chancel-arch has a unique peculiarity. On each side next the springing the roll-moulding follows the curve of the arch, but at the top it suddenly changes into four bold chevrons. The stone screen between the jambs of the chancel-arch is also remarkable.

There is a pillar-stoup in the nave with a top shaped like a Norman cushion-capital. The font is round, with a roll-moulding at the top and bottom; it is probably Norman. The base of the churchyard cross is now used to support a sun-dial. A low side-window for lepers is to be seen in the chancel. The registers date from 1737.

#### EVENING MEETING, THURSDAY, AUGUST 16TH.

At the evening meeting, which was again held in the Town Hall, the Ven. Archdeacon Thomas, who presided, gave a very interesting *résumé* of what had been seen on the two previous excursions. Speaking of Ewenny Priory, he referred to the absence of charters and documents relating to it, and appealed to local antiquaries to do their best to make good the deficiency. He also dwelt upon the desirability of completing the restoration of Llantwit Church, the present state of the western portion of which did not reflect much credit on the inhabitants of so rich a district as the Vale of Glamorgan. He hoped that when the Association next visited Llantwit they would not have again to complain of the neglected state of the most remarkable building in South Wales.

After Mr. Stephen W. Williams and Mr. Seymour Lucas, A.R.A., had delivered some valuable comments on the style of the military and civil costume of the effigies seen during the excursions, the following papers were read:—"The Social Condition of Glamorgan-shire during the Tudor Period", by Mr. David Jones; "St. Fagan's Fight", by Mr. E. Laws. These will appear in the *Archæologia Cambrensis* in due course.

When Mr. Jones of Wallington had concluded his paper, Mr. Banks said that the paper was of much interest to him, as it afforded additional information on a subject to which he had recently turned his attention, the state of the Welsh border at an early period. In the reign of Edward IV the Commons petitioned the King to consider the oppression and wrongs to which his subjects of the land adjoining Wales were subject from the outrages of Welshmen, favoured by those who had the custody of castles there. Soon afterwards, with a view to the better government of Wales and its marches, the King sent his infant sons, Edward, Prince of Wales, and his brother, under the governorship of their uncle, Earl

Rivers, to Ludlow Castle, and appointed John Alcock, Bishop of Worcester, President of the Princes' Council, who exercised authority and made ordinances for the government of the Principality and the border country. The two Princes remained at Ludlow until the King's death, when they fell into the power of their uncle, Richard, Duke of Gloucester, and shortly afterwards were, according to general supposition, murdered in the Tower. Henry VII sent his son, Arthur, Prince of Wales, at an early age, to Ludlow Castle, and appointed William Smith, Bishop of Lincoln, Lord President of his Council. Other Presidents succeeded him. In the 26th of Henry VIII, Roland Lee, Bishop of Lichfield and Coventry, was appointed Lord President, and at once took a more active part than any of his predecessors. To him are due the series of remedial statutes relating to Wales, commencing the year after his appointment, which, among other matters, were directed to the prevention of the escape of murderers and robbers from England across the Severn into South Wales and the Forest of Dean; for redress of false imprisonment by the officers of the Lords Marchers; and for the prevention of any person wearing (except on a hue and cry) weapons, privy coats, or defensive armour. Thieves and felons were brought to justice from remote parts of Wales to Ludlow, or an adjoining English county. There is a letter of Lee addressed to Secretary Cromwell which gives a long list of the names of malefactors in Monmouthshire who were protected and aided in their felonious malpractices by Sir Walter Herbert. Hitherto the Council had discharged its functions solely by an exercise of the royal prerogative. A statute was passed, while Lee held office, which legalised the Council, and enabled it to transact such causes and matters as should be assigned to it by the ordinances, which the sovereign should from time to time make. More was done by Sir Henry Sydney, who was appointed Lord President by Queen Elizabeth in 1559, and held office for the long period of twenty-seven years. By his prudent administration in the removal of grievances and redress of wrongs, he succeeded in bringing Wales and the border into a state of tranquillity and order.

The meeting then terminated with the usual votes of thanks.

#### EXCURSION, FRIDAY, AUGUST 17TH.

The direction chosen for the excursion on this, the last day of the Cowbridge Meeting, which, like its predecessors, proved beautifully fine, was eastwards along the road to Llandaff. Passing Bonvilston, the village of St. Nicholas was reached, at a distance of six miles from Cowbridge. Here the carriages left the turnpike-road and turned southwards, in order to examine the celebrated cromlechs between St. Nicholas and St. Lythan's. At the head of the valley in which this remarkable group of prehistoric remains is to be found, a very perfect British camp, near Cottrell House, can be

clearly seen from the road on the north side. Just below the camp, near a pond on the opposite or south side of the road, is a large isolated block of limestone, partially embedded in the turf in a slanting position. There is nothing to indicate that it has been placed there artificially, but, from its proximity to the other rude stone monuments, it may have been in some way connected with them. The pool on the brink of which the stone stands is the source of the Dyffryn brook, and it has been suggested that the name Dyffryn-golwg, occurring lower down the valley, shows that the place was associated with some kind of primitive worship. The soundness of this etymology may, however, be doubted.

*The Cromlechs between St. Nicholas and St. Lythan's.*—The first cromlech inspected stands within a plantation three-quarters of a mile south of St. Nicholas. It is partially buried in what appears to be a large oval mound of earth and stones. The monument consists of a capstone of irregular shape, 22 ft. long by 15 ft. wide by 3 ft. thick, supported on four uprights forming three sides of a chamber 16 ft. long by 12 ft. wide by 5 ft. high. In the adjoining field are several other blocks of stone that may be parts of an avenue, or ruined cromlechs. The whole site would be well worth exploring thoroughly. The second cromlech visited lies in the middle of a field about a mile south of the one just described, and half a mile south-west of St. Lythan's. Although of smaller size than the other, its appearance is far more striking, owing to the fact that it stands by itself without any covering of earth. The capstone is 14 ft. long by 12 ft. wide and 1 ft. 6 in. thick, resting on three supports forming the sides of a chamber 7 ft. long by 4 to 6 ft. wide by 7 ft. high. This cromlech is a very good example of the class to which it belongs, and is not unlike Kit's Coty House, in Kent. The stone used in the construction of all the megalithic monuments between St. Nicholas and St. Lythan's is magnesian limestone of the district. Illustrations and descriptions of the cromlechs will be found in the *Archæologia Cambrensis* (vol. iii, Ser. 4, p. 81; vol. v, Ser. 4, p. 71; and vol. vi, Ser. 4, p. 173). By special request Mrs. Thomas Allen read out the account there given for the benefit of the members assembled on the spot.

A move was next made for St. Lythan's Church, the peculiarities of which were explained by Mr. J. P. Seddon.

*St. Lythan's Church.*—The plan consists of a nave, with west tower and south porch, and a chancel with south aisle. The tower has a saddle-back roof. The south aisle of the chancel is separated from the chancel by two flat segmental arches supported on massive round piers of very archaic appearance, perhaps Norman. The chancel and tower arches are pointed. The font is Norman, tub-shaped, and ornamented with a chevron pattern. It is 2 ft. 6 in. in diameter and 3 ft. high. There is a stoup inside the south door; also corbels and light for rood-loft. The communion-plate is Elizabethan, inscribed—"Sainte Leythan, 1577." The registers are on paper, dating from 1748.

The party next proceeded to St. Fagan's, three miles north of St. Lythan's, where luncheon was partaken of at the "Plymouth Arms", and the Church and Castle explored under the able guidance of the Rector, the Rev. W. David. Subsequently, some of the members walked a mile out of the village to inspect the site of the battle of St. Fagan's, being thus enabled to realise more vividly the brilliant picture of the fight given in Mr. Edward Laws' paper on the previous evening.

Walking through the village, Mr. David, who is the repository of much published and unpublished folk-lore, told of how the loyal St. Faganites turned out as one man to join the Royal forces, and how that after the fatal day there were no fewer than sixty-seven widows; thus it must have been that nearly the whole male population was killed. Climbing a bank, the party were shown the field, called to this day Cae Meirch, where the Parliamentary cavalry camped the night before the battle, just out of sight of the Welsh forces, gathered on an eminence now cut through by the new Barry line. With lively imaginations at work, the visitors filled in the details and fought the fight over again. At least one good suggestion came of the trip. One account said that the Welsh were the first to attack, while another held that the first to advance were the Parliamentarians, who sent out a forlorn hope. On viewing the ground the two accounts at once confirmed the one the other, for under the circumstances nothing would be more probable than that the Parliamentary soldiers should send out a forlorn hope to outflank the Welsh in their strong position, and that the latter, seeing the move, should make the correct counter-stroke and strike at once at the main body of their antagonists. In the walk some very peculiar things were told. In one case an old man, who had been in Mr. David's service, was told when a boy, by an old farmer, that when he first took his farm, about the middle of the last century, he found in a hollow tree a large number of rusty muskets and swords; while in another case—and this not more than thirty-five years ago—another farmer had come across stones marking where some of the more distinguished men fell. Goth as he was, he had them broken up as cumberers of the ground. At the farm of Stocklands, still existing, the victorious Parliamentarians are said to have gone, tired and hungry, and, finding a batch of bread baking, took it out of the ovens and ate up the whole of the household store. With such interesting anecdotes the way back to the "Plymouth Arms" was beguiled.

The Rev. W. David exhibited a beautiful looped and socketed bronze celt, found some years ago at St. Fagan's. This relic would surely be of more value if deposited in the Cardiff Museum than remaining in private hands, where it is only exhibited occasionally to friends of the owner.

*St. Fagan's Church and Castle.*—The church has been well restored by the late Mr. G. E. Street, who added the north aisle to the nave. The plan, before the restoration, in 1860, consisted of a nave, with



west tower and south porch, and a chancel. The earliest portions are the Norman arches in the north wall of the chancel and over the south doorway of the nave. The chancel and tower-arches are Pointed. The best work in the building is of the Decorated period, the sedilia and the tracery of the windows in the nave being particularly fine. The bracket for the rood-loft, with a head carved upon it, against the jamb of one of the windows in the south wall of the nave, is a curious feature. The old cradle-roof of the chancel still remains. The font is octagonal, with Perpendicular panelling. There is a stoup inside the south door of the nave, and an arched aumbry in the south wall of the chancel.

Since the church at St. Fagan's was built in the twelfth century, it is probable that the original castle was also Norman. The first occupant of the castle of whom any record has been kept was H. Ligon de Vele, lord of the place in 1320, and it remained in the possession of the same family down to 1475, when Alice, daughter of Robert Vele of Charfield, and sole heiress of St. Fagan's, married David Matthew of Radyr. Leland, writing of his visit in 1535, says: "The Castelle of S. Fagan standith on a little hille; and a part of it yet standith. It was, about 60 yeare ago, in the hands of one Davy Matthew; and then it came by heires General to divers co-partioners. Benyon of the Forest of Dene hath part of it."

The present manor-house was built on the site of the Castle by Dr. John Gibbon,<sup>1</sup> in the reign of Elizabeth. Sir William Herbert bought it from Morgan Gibbon, and subsequently sold it to Sir E. Lewis, in 1616. The estate passed into the possession of Archer, afterwards third Earl of Plymouth, on his marriage, in 1730, with Elizabeth, daughter of Sir Thomas Lewis,<sup>2</sup> the last male heir. Lord Windsor, the present owner, is fifth in descent from the third Earl of Plymouth.

The series of sharply-pointed gables repeated round two sides of the St. Fagan's manor-house give a quaint vandyked appearance to the sky-line of the roof as seen from below. All that now remains of the ancient feudal stronghold is a piece of straight wall with an embattled parapet in front of the house. The plan of the outer ward, of which this wall formed part of the defence, was shaped like the letter D, the straight portion measuring 182 ft., and the greatest diameter 156 ft. Passing through a gateway in the old wall, a trim-shaven lawn, with a cylindrical leaden tank raised on two steps in the centre, is seen facing the principal entrance to the mansion (see Mr. Banks' photograph, here reproduced). The tank is 20 ft. in circumference and 3 ft. 9 in. high, ornamented with a band, 6½ in. deep, richly embossed round the top, and a double tier of arcading below filled in with delicate scrolls of foliage. On one side also are the royal arms, with the date 1620, and on the other

<sup>1</sup> During the restoration of the church, in 1860, some of the tombstones of the Gibbons were found underneath the Castle pew.

<sup>2</sup> The inscription on the tenor bell in the church shows that the peal was the gift of Sir Thomas Lewis in 1737.

the arms of Sir Edward Lewis. This cistern is one of the largest and at the same time the most beautifully executed specimens of ornamental lead-casting to be found anywhere. It was probably made in the same way as the Norman leaden fonts, by using a series of wooden stamps, which were pressed into the surface of the mould to produce the pattern. Sometimes the same pattern was thus repeated over and over again, as on the tank at St. Fagan's, where it will be noticed that in one instance the stamp has been reversed accidentally. Much interesting information on this subject is given by Mr. J. L. André, in the *Journal of the British Archæological Institute* (vol. xlv, p. 109); in the *Sussex Archæological Collections* (vol. xxxii); in the *Surrey Archæological Collections* (vol. ix); and by Dr. J. Charles Cox, in the *Journal of the Derbyshire Archæological Society* (1887).

The interior of St. Fagan's house contains some rooms with old oak panelling and geometrically ornamented plaster ceilings. In the drawing-room is a handsomely carved oak chimney-piece, having upon it a shield bearing twenty-five quarterings of the arms of the family of Lewis of Van.

After seeing the interior under the guidance of the Rev. W. David, who, in the unavoidable absence of Lord Windsor, had been requested to act as cicerone, the party were conducted to the terrace behind the house. Here the precipitous nature of the ground must have formed a strong natural defence in days gone by. It is now laid out chiefly with a view to making a beautiful pleasure-ground, with steps and terraced walks leading down to a fish-pond below.

From St. Fagan's a drive of two miles and a half brought the party to Llandaff, where they were hospitably entertained at tea by the Dean. An inspection of the Cathedral and the early interlaced cross in the Bishop's garden brought the last day's excursion to a pleasant termination.

*Llandaff Cathedral.*—For a detailed description of the architecture of Llandaff Cathedral reference may be made to Mr. E. A. Freeman's work on the subject and to the *Archæologia Cambrensis* (vols. i, ii, and vol. ii, New Ser.).

Mr. J. P. Seddon, who has promised to write a paper dealing more fully with the Cathedral on a future occasion, delivered the following address:—

Llandaff Cathedral, although unable to take high rank as compared with English cathedrals, and not even the first among those of the Principality of Wales, is yet unique in many respects, extremely beautiful in parts, and very interesting throughout. Like its compeers in Wales, it is situated in a secluded and sheltered position, beneath one of the hills which border the valley of the Taff, instead of crowning any conspicuous height, as is more commonly the case. No doubt this was due to the unsettled condition of this part of the country when the monastery was founded, which compelled the monks to choose a spot like those that the

Cistercians favoured, rather than what would display to greater advantage a secular cathedral. Of the first British church built here by Lucius in the second century only tradition remains; as is the case also with the second, said to have been built by Dubritius in the sixth century. But of that which Urban (consecrated in 1108, and died in 1134) erected in the late Norman style several remarkable fragments have been preserved in the rich semicircular arch separating the presbytery from the lady-chapel, which, together with some smaller ones near it, are no doubt in their original position, but two fine Norman doorways that have been moved serve now as entrances to the nave-aisles. This church of Urban was extensive as well as highly decorated: its foundations, recently found, prove it to have been wider than the present church. The nave, with its extremely fine west front, is of Early English architecture of the beginning of the thirteenth century. This is flanked by towers of different dates and unequal height; the resulting picturesqueness is in character with the site and its surroundings. The north-east tower is the only portion of the church in the Perpendicular style, and was built by Jasper Tudor. The south-western tower, which replaces one of early character long since destroyed, is entirely modern, from the design of the late John Prichard, Cathedral architect, and is crowned with a lofty spire. The nave has a nobly simple arcade dividing it from its aisles, which are of late Decorated, the windows having reversed ogee Pointed and reticulated traceries. The presbytery is also Decorated, but the beautiful lady-chapel beyond it is of Early Geometrical Gothic, and the only vaulted portion. It will thus be seen that the structure is almost like a large parochial church in character, being devoid of transepts; though it would appear that Bishop Urban's church had transepts with arcaded openings of the proportions of windows, but unglazed, in walls of division separating them from the choir; and there are evidences of towers having been intended and prepared for, if not actually built, on their western sides.

At the commencement of this century the Cathedral had been allowed to fall into a lamentable state of decay, and in the beginning of the eighteenth century a Mr. Wood of Bath was consulted to remodel it. That architect erected within it a sort of Italian temple in plaster; and, though want of funds fortunately prevented the completion of his scheme to convert it into "an exceeding fine church", and to take down its two steeples, and then "to finish with a rustic porch", yet, according to a cotemporary account, he thus covered over about two-thirds of the church, "in more regular and exact proportion than the old church, which is agreed on all hands to be too long for its breadth." The demolition of this Palladian temple, and the restoration of the Gothic architecture of the Cathedral, which has been conducted with the most scrupulous conservative care, has been the work of this present century, and now, both externally and internally, it is nearly complete, although there is still room and need for decorative treatment within. It contains,

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however, one artistic gem which has perhaps no rival in any other cathedral in the British Isles, namely, the paintings by Rossetti in the reredos; forming, as it were, a triptych, with the subject of the Nativity in the central panel, and of David as shepherd and as king in the side ones. There are also several painted windows of great excellence by Messrs. Morris and Marshall, from cartoons by Burne Jones and other artists of eminence.

#### EVENING MEETING, FRIDAY, AUGUST 17TH.

The concluding evening meeting, of members only, was held in the Town Hall at 8.30 p.m., for the transaction of the business of the Association. The chair having been taken by the Ven. Archdeacon Thomas, one of the Editors was called upon to read the annual report.

#### ANNUAL REPORT OF THE ASSOCIATION FOR 1888.

"The present meeting at Cowbridge is the fifth which has been held in the county of Glamorgan, the previous ones having taken place at Cardiff in 1849; Bridgend, 1869; Swansea, 1861, 1886. The selection of Cowbridge has been fully justified by the large number of objects of archæological interest set down on the programme of the excursions, and the valuable papers on the history of the district to be read at the evening meetings. The Association is also to be congratulated in having secured so able a President as the Lord Bishop of the diocese of Llandaff. Now that most of the larger towns in Wales have been visited during the annual meetings, it seems worthy of consideration whether in future it may not be desirable to take some of the smaller places, from which less known but equally interesting neighbourhoods could be explored. It is a matter of regret that a local museum was not formed at Cowbridge this year, but it had to be abandoned owing to unforeseen difficulties encountered by the Local Secretary.

"The condition of the Association as regards the number of members is satisfactory; but, at the same time, if the Local Secretaries and others would use their influence to induce new members to join our body, its strength might be considerably increased. At present there are 286 Associates altogether, including the following new members whose names have been submitted for election.

#### " ENGLISH AND FOREIGN.

" Howell, Tudor, Esq., 6, King's Bench Walk, Temple, E.C.  
 Jones, David, Esq., Norton Lodge, Wallington, Surrey.  
 Rennes, Bibliothèque de, France.

#### " NORTH WALES.

" Davies, D. G., Esq., B.A., 200, High Street, Bangor.  
 Griffith, J. E., Esq., Vronhenlog Villa, Upper Bangor.  
 Keene, A. J., Esq., Mold.

## “SOUTH WALES.

“Lisburne, the Countess of, Crosswood, Aberystwith.  
 Drummond, Sir James, Bart., Edwinsford, Llandeilo-fawr.  
 Jones, Rev. Ebenezer, Golden Grove Vicarage, Carmarthen  
 James, Ivor, Esq., Registrar, University College, Cardiff.  
 Jones, Oliver Henry, Esq., Fonmon Castle, Cardiff.  
 Kirkhouse, Rev. H., Cyfarthfa Vicarage, Merthyr Tydfil.  
 Morgan, Rev. Lewis, M.A., St. Hilary Rectory, Cowbridge.  
 De Winton, W. S., Esq., Haroldston, Haverfordwest.  
 Ricketts, Rev. John, M.A., Llangyullo Vicarage, Knighton.  
 Newell, Rev. E. J., Collegiate School, Newport.

## “THE MARCHES.

“Kempson, F. R., Esq., F.R.I.B.A., Bromyard, Hereford.

“We have to regret the loss of the following members, deceased:—

“C. Octavius S. Morgan, Esq., F.R.S., F.S.A.  
 The Right. Hon. A. J. B. Beresford Hope, Esq., M.P.,  
 M.A., F.S.A.  
 Matthew Holbeche Bloxham, Esq., F.S.A.  
 Howel Gwyn, Esq., M.A.  
 Major A. E. L. Lawson Lowe

“The changes proposed amongst the officers of the Association are as follows:—

## “COMMITTEE.

“It is proposed to re-elect the retiring members of the Committee, namely:—

“H. W. Lloyd, Esq., M.A.  
 Morris C. Jones, Esq., F.S.A.  
 Rev. Canon M. H. Lee, M.A.

## “TRUSTEES.

“It is proposed to elect Stanley Leighton, Esq., M.A., M.P., F.S.A., a Trustee, in place of C. Octavius Morgan, Esq., F.R.S., F.S.A., deceased.

## “CORRESPONDING SECRETARIES.

“It is proposed to elect W. F. Wakeman, Esq., Corresponding Secretary for Ireland, in place of the Rev. James Graves, M.A., deceased.

## “LOCAL SECRETARIES.

“It is proposed to elect as Local Secretaries: for *Anglesey*, Thomas Prichard, Esq., in place of the Rev. R. Williams Mason; for *Merionethshire*, the Rev. J. E. Davies, in place of Owen Richards, Esq.; for *Carmarthenshire*, Alwyn Evans, Esq., in place of the

Rev. Benjamin Williams; for *Glamorganshire*, Thomas Powel, Esq., in place of J. T. D. Llewelyn, Esq.; for *Pembrokeshire*, W. S. de Winton, Esq., in place of the Rev. J. Tombs, B.A.; for *Monmouthshire*, the Rev. Benjamin Williams, in place of T. D. Roberts, Esq.; and for the *Marches*, the Rev. C. H. Drinkwater, in place of R. Kyrke Penson, Esq., F.S.A.

“The literary works by members of the Cambrian Archæological Association published during the past year include Mr. Edward Laws’ *History of Little England beyond Wales*; the Ven. Archdeacon Thomas’s *History of the Diocese of St. Asaph* (S.P.C.K.); Professor J. Rhys’ *Hibbert Lectures*; and Mr. J. A. Corbett’s new edition of Rice Merrick’s *Booke of Glamorganshire Antiquities*. Messrs. Blades, East, and Blades have also issued to subscribers the facsimile of the MS. of the *Duke of Beaufort’s Progress through Wales in 1684*, published under the direction of the Cambrian Archæological Association.

“The excavations at Strata Florida Abbey, begun two years ago, have lately been carried on most energetically by Mr. Stephen Williams, as will be seen from his fully illustrated report appearing in the number of the *Arch. Camb.* for January 1889. The ground-plan of the Abbey has been entirely made out, but a good deal remains yet to be done in clearing the site of the conventual buildings. The whole of the excavations have been fenced in, and further precautions are to be taken to protect the ruins from damage.

“It is the pleasant duty of the Editors to thank those members who have contributed papers and other matter to the Journal of the Association, thus enabling it to compare favourably with the publications of other societies. The Editors, however, are obliged to complain of the very small assistance they receive from the Local Secretaries. With two or three exceptions, the Local Secretaries never communicate with the Editors from one year’s end to another. An endeavour was made within the last few months to improve this state of things, by forwarding the following letter to each of the Local Secretaries:—

“‘Dear Sir,—It is very desirable that the organisation of the Association should be made as efficient as possible, and since this depends to a large extent on the exertions of the Local Secretaries, we shall feel greatly obliged if you will kindly endeavour to assist the Editors, (1) by reporting any new discoveries in your neighbourhood; (2) by sending cuttings from local newspapers containing matter relating to Welsh history or archæology; (3) by pointing out objects of interest which have not yet been noticed in the Journal, and getting photographs, drawings, and descriptions of them; (4) by calling attention to any acts of vandalism you may have heard of; (5) by giving information about proposed or completed restorations of churches; (6) by putting persons willing to help in the work of the Association (whether members or not) in communi-



cation with the Editors; and (7) by encouraging new members to join our body.—We remain, dear Sir, yours faithfully,

‘THE EDITORS.’

“The Index of the *Arch. Camb.* is ready for the press, and will be published shortly.

“It would be impossible to conclude this report without saying how great a loss the Association has sustained by the death of its late Vice-President, Mr. Matthew Holbeche Bloxam. He will be deeply regretted by those who were fortunate enough to have been numbered amongst his intimate friends; and those who made his acquaintance at our annual meetings will ever cherish pleasant remembrances of his genial companionship; nor will they forget the benefit received from the vast stores of knowledge he was so ready to impart to others.”

The adoption of the Report was moved, seconded, and carried.

Afterwards the following motions were proposed, seconded, and carried:—

(1) That the next annual meeting of the Association be held in Brittany.

(2) That the wood-blocks belonging to the Association be removed from Messrs. Whiting and Co.’s premises in Sardinia Street to Mr. Clark’s office in Lincoln’s Inn Fields, and insured for the sum of £100.

(3) That *Proceedings* be exchanged with the Bristol and Gloucestershire Archæological Society.

(4) That the subscriptions of members living in South Wales be received by Mr. R. W. Banks instead of by Mr. E. Laws.

(5) That the receipt of *Proceedings* of Archæological Societies received in exchange be duly acknowledged.

(6) That £10 be subscribed by the Association towards the Strata Florida Excavation Fund, subject to the favourable report of Mr. E. Laws.

(7) That a proposal made by Mr. Egerton Phillimore be allowed to stand over.

(8) That, in reply to the following letter from the Society of Antiquaries, Mr. Edward Owen and Mr. J. Romilly Allen be appointed delegates to the proposed Congress for the better organisation of Archæological Research.

“Society of Antiquaries of London,  
“Burlington House, Piccadilly, London, W.

“In accordance with a request conveyed in a memorial from a large number of representative members of various Archæological Societies throughout England and Wales, the President and Council of the Society of Antiquaries of London have resolved to summon a congress of delegates of the leading local societies, to be held in

their apartments at Burlington House on a day in the ensuing autumn hereafter to be fixed.

"Each Society will be requested to send not more than two delegates to the Congress, the object of which will be to consider in what manner to promote—(1) The better organisation of antiquarian research; and (2) the preservation of ancient monuments and records. It is thought that the most effective means of obtaining these results will be—(a) To establish a group of local societies which shall be in correspondence with the Society of Antiquaries of London; (b) to request these societies to report from time to time to the Society of Antiquaries on all important discoveries within their districts, in doing which the Local Secretaries of the Society of Antiquaries will be ready and willing to afford assistance; (c) to encourage the formation of lists of ancient objects of different kinds in each local society's district, and to assist in devising the best system on which such lists can be drawn up; (d) to consider in what manner a general archæological survey of England and Wales by counties, on the plan approved of by the Society of Antiquaries and begun in Kent, may be completed; (e) to define the limits within which each local society should work; (f) to promote the foundation of new local societies where none exist, and the improvement and consolidation of existing societies where advisable.

"I am desired to invite an expression of opinion from your Society on the proposals above recited, and to ask them to nominate not more than two delegates, who would attend the proposed Congress should your Society be willing to co-operate in the undertaking.

"On the receipt of the answers from the various societies, no time will be lost in fixing a day for the Congress.

"By order of the Council,

"HAROLD ARTHUR DILLON, *Secretary*."

(9) That a new list of members be prepared and issued annually.

The proceedings then terminated.

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### EXCURSION TO STRATA FLORIDA, MONDAY, AUGUST 20TH.

After the meeting of the Cambrian Archæological Association at Cowbridge, a party of members and their friends was formed to visit Strata Florida Abbey, Cardiganshire, the ruins of which have been excavated during the past year, under the superintendence of Mr. Stephen Williams. The members of the Cambrian Archæological Association, together with a large number of the most influential persons in the neighbourhood, assembled at the ruins. The day unfortunately proving wet, the formal proceedings were held



in the farm-house adjoining. Mr. Edward Laws, who occupied the chair, was the first speaker. In order to give some idea of the amount of work already done, he stated that about £160 had been spent in the removal of 3,500 cubic yards of material. After complimenting Mr. S. Williams on the excellent results that had been attained in laying bare the ground-plan of the Abbey Church, he suggested that further precautions should be taken to preserve the remains from spoliation and decay by fencing in the buildings and roofing over the encaustic tile pavements. He concluded by handing over the care of the ruins from the Cambrian Archæological Association to the local committee, under whose charge they were now placed. Mr. Stephen Williams described the progress of the excavations with the aid of a large plan and numerous careful drawings of the various details recovered. The whole of the lower portions of the piers of the nave were now laid bare, showing that they were rectangular for about 6 ft. above the floor-line and surmounted by round, clustered pillars. The carved capitals and arch-mouldings had also been found with the setting-out lines still visible upon them. On the east side of the north and south transepts were six chapels, three on each side of the choir, containing altars, and having groined roofs with carved bosses. The encaustic pavements in these chapels were exceedingly fine and in splendid condition, being of thirteenth century date, arranged so as to form coloured patterns of great beauty. The centre of the nave was still untouched, and no attempt had yet been made to trace the plan of the surrounding conventual buildings. Mr. Stephen Williams hoped that funds would soon be forthcoming to bring the work to a successful conclusion. Mr. J. P. Seddon compared the architectural details found at Strata Florida with those of the Cathedrals of Llandaff and St. David's. He pointed out that the sculpture at Strata Florida was of a remarkable character, as exhibiting transitional forms between the stiff foliage of Norman times and the graceful flowing lines of the capitals at York and Lincoln. The interlacing of the leaves and stems indicated a survival of Celtic feeling. He hoped that a strenuous effort would be made to prevent the tile-pavements from being injured, as they were quite unique. Tourists had already begun to show the cloven hoof by carrying away tiles in their pockets, thus damaging the general effect of the coloured patterns irretrievably. If energetic means were not taken to put a stop to these depredations, there would soon be nothing left of a specimen of decorative flooring the like of which was not to be seen anywhere else, in either England or Wales. Mr. Romilly Allen called attention to the exceedingly curious series of graves on the outside of the east wall of the south transept. Owing to the *débris* of the walls having fallen over them they had been preserved intact for several centuries, thus showing us what was the appearance of the sepulchral monuments in a churchyard of the twelfth century. The graves were placed in a long row parallel to the east wall of the south transept, a few feet

from it. Each grave pointed east and west. A long slab of slate with a plain cross was laid flat on the grave; at the foot was a small upright stone; and at the head an upright cross of Bath stone, with interlaced work carved on the face. The dressing of the headstones and their general character showed that they were probably of the twelfth century, but the interlaced work was evidently a survival of a previous style. Early headstones had been found at Cambridge, Hythe in Kent, and elsewhere; but this was the only instance where the whole of each monument remained *in situ* exactly as it was six hundred years ago. Mr. Willis-Bund spoke on behalf of the Society of Antiquaries, expressing his approval of the way in which the work had been carried on. He read a letter from Mr. St. John Hope, who had had more experience, perhaps, than any one else in excavating Cistercian abbeys, insisting upon the necessity of completing the work at Strata Florida, in order to throw light on the conventual arrangements of similar buildings elsewhere.

The proceedings terminated by speeches from Mr. Morris Davies and the Mayor of Aberystwith, representing the local committee, who accepted the responsibility of carrying on the excavations and fencing in the ruins.

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The following copies of the inscriptions in the Stradling Chapel at St. Donat's have been supplied by the Rev. Rees Williams:—

"The undename Harry Stradlinge, Knight, went on Pilgrimage to Jerusalem, and received the order of the Sepylcher ther as his Father ... .. Stradlinge, Knight, the 5. of that name, Granfather William Stradlinge, Knight, the 2nd of that name, did, and dyed on Ile of Cypres on his coming, the last of Aug. in the 10 yere ..... King Edward the 4th, and is buried ther in the Citie of Famagusta. This Sir Harry sailing from his house in Somersetshire to his house in Wales, was taken prisoner by a Brytaine Pirate, Colyndolphyn, whose redemption charges named him in 2200 marks. For Paiment thereof he was driven to sell the Castle and Manor of Basselek and Sutton in Monmouthshire, and two Manors in Oxfordshire.

"He died before he was 26 years of age. Anno aeta sve 24."

"Here lyeth Thomas Stradlinge, Esquier, sonne to Harry Stradlinge, Knight, and Elizabeth his wife, the daughter of William Thomas of Raglan in the County of Monmouth, Knight, who dyed at Cardiff, in the Monastery of Preaching Fryers, the 8. day of September in the yere of Our Lord 1480, whose bones, after the dissolution of the said Monastery, Thomas Stradlinge, Knight, his nephewe, caused to be taken up and carried to Saint Donatts, and buried in the chauncell of the church ther, by his Sonne, the 4 day of June in the yere of Our Lord 1537; and afterwards Edward Stradlinge, Knight, his nephewe, Sonne of the 5 of that name, translated the said bones out of the chauncell into the chappell ther in the yere of our Lord 1573, after whose death his wife married with Sir Rees ap Thomas, Knight of the Garter, and dyed at Picton in the county the 5 day of February in the yere of Our Lord 1533, and was buryed at Carmarthen in the Church of the Monastery of Preaching Fryers, with the said Sir Rees ap Thomas, her husband."

## 2.

"Here lyeth Edward Stradlinge, Knight, the 4th of that name, Sonne to Thomas Stradlinge, Esquier, and Jennet his wife, the daughter of Thomas

Mathewe of Rader in the County of Glamorgan, Esquier, who died in the Castell of St. Donatts the 8. day of May in the yere of Our Lord 1533, and was buried in the Chauncell of the Church ther, whos bones were after translated by his nephew, Edward Stradlinge, Knight, the 5 of that name, into the Chappell ther in the yere of Our Lord 1573. Also here lyeth Elisabeth his wife, daughter to Thomas Arundell of Fanheyron in the county of Cornewall, Knight, who died in childbed at Merthermawre the 20th day of Feb. in the yere of Our Lord 1513, and was buried ther, whos bones Thomas Stradlinge, Knight, her Sonne, caused to be taken up and caryed to St. Donatts, and buried in the Chauncell of the Church ther, with her husband, the 8 day of Maye in the yere of Our Lord 1576 and 1536, and were afterwards by Edward Stradlinge, Knight, the 5th of that name, her nephew, translated out of the Chauncell into the Chappell ther in the yere of Our Lord 1573."

## 3.

"An' aetatis sve  
67 incipiente.

Virtues sole Praise  
Consisteth in doing.

Anno aetatis  
sve 90.

"These Pictures do represent Sir Edward Stradlinge, Knight, the 5th of that name, Sonne to Sir Thomas Stradlinge, Knight, and Katherine his wife, to Sir Thomas Gamage of Coyty, Knight, and the Lady Agnes Stradlinge his wife, daughter to Sir Edward Gage of Sussex, Knight, and Elisabeth his wife, daughter to John Parker of Wellington in the County of Sussex, Esquier; which said Edward nowe in his life time hath set forth thes monuments of thes his Ancestors Deceased, and by Gods grace meaneth both he and his wife, after their decease, to keep them Bodel... ..mpany in this sealf same place.

"Anno Domini 1590."

## CAMBRIAN ARCHÆOLOGICAL ASSOCIATION.

## COWBRIDGE MEETING, AUGUST 13-17, 1888.

## RECEIPTS.

SUBSCRIBERS TO LOCAL FUND.	£	s.	d.
The Right Hon. the Earl of Dunraven . . . . .	5	0	0
The Right Hon. Lord Aberdare . . . . .	5	0	0
Colonel Turbervill . . . . .	5	0	0
W. R. B. Bassett, Esq. . . . .	2	2	0
G. M. Traherne, Esq. . . . .	2	0	0
His Worship the Mayor of Cowbridge (Thos. Rees, Esq.)	1	1	0
Rev. F. F. Edmondes . . . . .	1	1	0
T. M. Franklen, Esq. . . . .	1	1	0
Miss Franklen . . . . .	1	1	0
O. H. Jones, Esq. . . . .	1	1	0
The Right Hon. Lord Windsor . . . . .	1	0	0
The Very Rev. the Dean of Llandaff . . . . .	1	0	0
W. H. Evans, Esq. . . . .	1	0	0
G. W. Nicholl, Esq. . . . .	1	0	0
Rev. E. Jenkins . . . . .	0	10	0
Miss Evans . . . . .	0	10	0

Carried forward £29 7 0

	£	s.	d.
<i>Brought forward</i>	29	7	0
W. T. Gwyn, Esq. . . . .	0	10	0
C. J. Gwyn, Esq. . . . .	0	10	0
Sums of 5s :—E. J. Thomas, Esq.; Rev. S. Jones; Mrs. Trevor Tyler; David Wilks, Esq.; D. Evans, Esq.; D. Jones, Esq.; Iltyd B. Nicholl, Esq.; Miss Stock- wood; Miss Lucy Stockwood; Rev. Canon Allen .	2	10	0
Rev. D. Bowen . . . . .	0	2	6
	<u>£32</u>	<u>19</u>	<u>6</u>

## EXPENDITURE.

Daniel Owen and Co. for printing circulars . . . . .	0	10	0
Stationery and postage . . . . .	1	0	5
Advertisements :— <i>Western Mail</i> , 12s. 8d.; <i>Central Gla-</i> <i>morgan Gazette</i> , 14s. 2d.; <i>South Wales Daily News</i> , 8s. 4d. . . . .	1	15	2
Telegrams . . . . .	0	1	0
Extra expenses in connection with luncheons :—Mr. Perry, Coyty, £1 10s.; Mr. T. Rees, Llantwit Major, £1; waitress, Ocean House, 1s. 3d.; ditto, St. Fagans, 1s. . . . .	2	12	3
Fees for holding horses, 1s.; church caretakers, Llan- twit Major, 1s. 6d.; St. Donat's, 1s. 6d. . . . .	0	4	0
D. Owen and Co. for printing programmes . . . . .	0	16	4
Caretaker, Town Hall, Cowbridge, for attendance during the week, and cleaning the Town Hall . . . . .	1	0	0
Gas, Town Hall, Cowbridge, Aug. 13-17 . . . . .	1	5	0
Turnpikes . . . . .	0	4	0
Mr. Thomas, Bear Hotel, Cowbridge, for extra wagon- ette and brake accommodation for representatives of the press . . . . .	3	6	0
	<u>£12</u>	<u>14</u>	<u>2</u>
Balance forwarded to the Cambrian Arch. Assoc. . . . .	20	5	4
Total	<u>£32</u>	<u>19</u>	<u>6</u>

Examined and found correct,

ILTYD B. NICHOLL, *Local Hon. Sec.*

15 October 1888.

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